

Ibis ad Cæsarem.

OR
A S V B M I S S I V E
A P P E A R A N C E
B E F O R E C Æ S A R ;

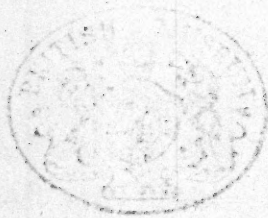
In Answer to Mr *Mountagues Appeale*,
in the points of Arminianisme and Popery, main-
tained and defended by him, against the Do-
ctrine of the Church of *England*.

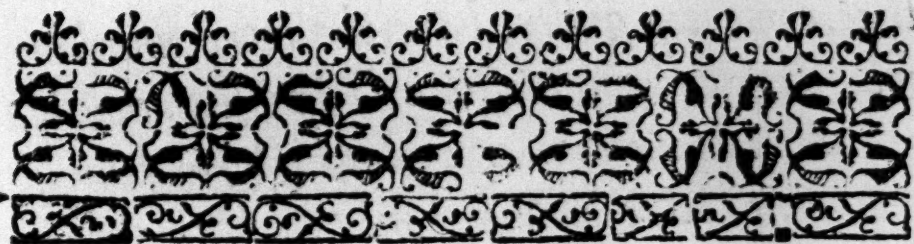
August. Lib. 13. De Trinitate
{ *Contra rationem Nemo sobrius,*
{ *Contra Scripturas Nemo Christianus,* } *senserit.*
{ *Contra Ecclesiam Nemo Pacificus*

Arnob. advers. Gentes.

*Parce in nos plaudere, neque enim prius exultare te dignum est
concinnitate sermonis, priusquam plenius utrinque fuerit
perdratum.*

L O N D O N,
Printed for R. Mylbourne. 1626.





TO HIS MOST EXCELLENT

MAIESTY

The Supream and Sovereigne
Iudge over all Causes and Appeales in
his Maiesties Dominions.

Most gracious Sovereigne:



Albeit the Dreadfull Excellency of your Highness Person, together with the important affaires of State, which evermore attend upon Regall Greatness, may justly discourage me from adventuring these Papers into your Presence: yet that already-renowned Clemency of Yours in entertaining the petitions of the meanest, and impartiall justice in sentencing all Vnjust Appealers, never dismissing any man sorrowfull,
that

THE EPISTLE

that came not guilty, have the more emboldned me. Besides, the inestimable benefits vouchsafed unto us (next under God on high) by your procurement, have provoked me to publish our common rejoycing, and thankfull gratulations. For if that famous statue of Memnon did alwayes resound such cheerfull ecchoes, when that the Suns golden beames did but reflect and dart upon it: shall not we much rather, who are the living statues of this flourishing Kingdome, breake forth into most joyfull acclamations, whom the bright sun-shine of the Gospell hath so long inlightned with her refreshing rayes, over whom it hath stood still for so many yeeres in the firmament of the Church, whilst that the Sunne of two Illustrious and unparalleld Potentates is gone downe, and yet stands still as the Sunne in Gibeon, and the Moon in the Valley of Aialon?

Dislib. I. c. 20.

It was the continued succession of two vertuous Princes, that the Florentine Politician so much admired: What would he then have done, had hee seene you established upon your Fathers Throne, Heire both of his Royall Crowne, and of his Princely endowments, under whose sacred Person, wee now enjoy (and still may wee enjoy
the

DEDICATORY.

the same, were it possible, unto perpetuities) so comfortable a peace, and so religious a government. What Subject now sleepest not in your watchings, and rests not in your labours? And whiles the head of Sovereignty, the very nest of cares, is disquieted and perplexed, wee of an inferiour order repose our heads securely, under our Vine, and under our Figge-tree. So that nothing remaines wanting unto our happinesse, if wee be not wanting in our prayers to the King of kings, that the Almond tree now dead and livelesse in the Stemme, may still sprout forth and flourish in the noble Branch, untill the day of the Lord Iesus. Be thou (O God) his refuge Esay 25 4. against the tempest, a shadow from the heate, and let the blast of the violent, be as a storme against the wall.

And may it please you (most gracious Sovereigne) to take notice of an Appeale unto your Majestie, wherein the established and authorised doctrine of our Church, the accurate defence whereof M. Mountagu would beare the world in hand, was the very Card and Compasse by which hee sailed, is as manifestly contradicted by opposite errors, as my name hath beene notoriously im-
A
peached

THE EPISTLE

peached, and insufferably abused by his audacious
slanders; having painted me forth for an unjust
Informer in the fayre frontispice of his Booke
(ὅτι αὖ διὰς αὐτοῦ;) foretelling (as it were) what
might be expected in the sequell: little but Ca-
lumnie and Detraction, then which what could
be spoken more untrue or more injurious? the
name of an Informer being as odious in the eares
of all men, as the action of injustice is execra-
ble in it selfe. Whereby I am at once condemned
for a dishonourable profession, and a practice farr
more detestable. But how can hee be surmised an
unjust Informer, that was neyther Author, nor
Subscriber, nor had ever perused over as then
those Articles, (my Witnesse is on high, and my
record with the Almighty) in which this Infor-
mation is comprised? Had it beene bruited or re-
ported so, that I was a Grandee of any Faction,
or a Maligner of the State, (which I cannot but
call in question) hee had a strong faith to beleieve
it, and as weake a conscience to be assured, since
that rumour is res sine teste, sine iudice, ma-
ligna, fallax, malicious, and deceiveable. In which
case hee might have learned this point of wise-
dome of an heathen Poet, To be sober and dis-
trustfull.

But

Appeale pag. 3.

Νῆψ, ὡς μέ-
νο' ἀνείν.
Ἐπίχαρ.

DEDICATORY.

But the greater is the wrong that I sustaine by M. Mountagues Imputations, the more necessitie is imposed upon mee to implore your Majesties aid. And as none would ever have so farre presumed to taxe mee in such an opprobrious manner but the Appellant: so there is none so able to acquit mee as your Highnesse, to whom himselfe appealed. And therefore Royall Iustice which perfumeth heaven and earth with a delicious fragrancy, and which shineth like a resplendent star both in Church and Common-wealth, summons him to the same barre, both for examination, and for sentence.

This the Imperiall law hath long since enacted: *Arcad. Leg. 7.*
Quisquis crimen intendit, in iudicium veniat, saith Iustinian. And it is a ruled case in the Canon law, (which Canonick men should in no wise reject) *Vt actio ambarum partium* *causa. 3. Que. 5. cap. 11. Eleuth.*
illuminata sit pleniter. For as that peerlesse patterne of Kings and of wisdomes likewise, hath laid it downe, *Prov. 18. 17.*
Hee that is first in his owne cause is just: then commeth his neighbour and maketh enquiry of him.

M. Mountagu then cannot appeale so fast from unjust Informers to Cæsars Iudgement seat,
12
(whom

THE EPISTLE

(whom with bended humilitie I earnestly beseech to reserve one eare for the Defendant) but as a just Opposer I am constrained to answer him in Festus words: *Hast thou appealed unto Cæsar? Vnto Cæsar shalt thou goe. And to speake in the phrase of S. Pauls Apologie: I think my selfe happy (ô King) because I shall answer this day before thee, of all the matters whereof I am accused, chiefly because thou hast knowledge of these questions that are betweene us. Your most Excellent Majestie cannot once be imagined to be ignorant of Arminius doctrine, and of his wilie devices, ^bwho the better to give vent to his private distempers, afforded an universall toleration of opinion, so that the fundamentall truths of their publike Catechisme might be held unquestioned: whereby hee sowed the tares of his pernicious errours, which the field of the Lord hath beene annoyed with ever since. These tares thus sowne, M. Montagu (though pretending that he never consulted with the Seedf-man) hath lately watered, permitting every where this liberty of judgement, as Arminius had done before: and (as I intend to declare) ^cagainst the expresse Articles of our Church, sparsing

* Acts 25. 13.

^a Acts 26. 2. 3.

^b Arminii, Bertii,

Corvini, & reli.

qui illi Ecclesie

perturbatores, fi-

dei pestes, dogma-

tum corruptores,

prophetandi li-

bertate (quâ vo-

cant) religionem

ferre omnem in

cōtroversiam vo-

cāt, vere doctri-

ne fundamenta

labefaciunt, ve-

teres hareses de-

nud in scenā pro-

ducunt. D^r Abbot

B. of Salisbury. De

veritate Gratie,

Pref. ad Lect.

^c Nonnulli nostri

Theologi relicto

fidei trito & pro-

bato tramite, in

Arminii anfra-

ctus & practici-

se commiserunt,

ut dogmate eri-

amū destruant

articulos religio-

nis, quos prius

propriā subscrip-

tione confirmā-

run' D^r Abbot B.

of Salisbury. De ve-

rit. Gratia in an

Epistle to your

Majesty.

D E D I C A T O R Y.

Sparsing abroad those inextricable and thorny subtleties of Arminianisme, wherein falshood shelters and hides it selfe like an Adder in the thornes. The which questions now revived by him, and raked out of their ashes (of as little necessity, as of great strife) having long infested, & well-nigh wasted the tranquility of the Belgick Churches, who knowes what sudden alteration they may produce in ours, passing without observation, or controulment?

Τὸν αὖτ' ἀλγε
ἔδρακεν ἐκείβηλος
ἦν' ἐπὶ δώρῳ.
Hom. Iliad. 2.

The zeale of so good a cause hath forced mee upon this imployment, which in all awfull reverence I dedicate unto your Name, as The Defender of our Faith, and humbly submit it to your Majesties judicious Censure. And as the primitive Christians petitioned for their thrice-worthy Emperors, so shall I not cease to supplicate in the behalfe of your Excellent Highnesse, vitam Majestati Tux prolixam, Imperium securum, domum tutam, Exercitus fortes, Senatum fidelem, Populum probum, Regnumque tranquillissimum.

Tertullian. in
Apologet. cap. 30.

Your Majesties most humble
and loyally devoted Subject,

I O H N Y A T E S.

DEDICATORY

Having regard to the interest which the public

will take in the history of the

country, and the importance of the

subject, the author has the honor

to dedicate this work to the

public, in the hope that it may

be found useful and interesting.

The author is, Sir, very respectfully,

Your obedient servant,

J. H. P.

London, 18th March 1841.

Printed by J. H. P.

and sold by J. H. P.

at the office of the

author, No. 1, Pall Mall East.

Price 1s. 6d. per volume.

By subscription, 10s. per volume.

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**Our late Sovereigne his Censure of the Do-
ctrine of *Arminius* and *Bertius* in his Decla-
ration against *Vorstius*.**

ONE *Bertius* a Scholler of the late *Arminius* (who Page 15.
was the first in our age that infected Leyden with
heresie) was so impudent as to send a Letter unto the
Archbishop of Canterbury, with a Booke entituled,
De Apostasia Sanctorum. And not thinking it suffi-
cient to avow the sending of such a Booke, (the Title
whereof onely were enough to make it worthy the fire,)
he was moreover so shamelesse, as to maintaine in his
Letter to the Archbishop, that the doctrine contained
in his booke was agreeable with the doctrine of the
Church of England. Let the Church of Christ then
judge whether it was not high time for us to bestir our
selves, &c.

Againe, in the same Declaration.

What need we make any question of the Arragancy of Page 19.
these Heretikes, or rather Atheisticall Sectaries among
you, when one of them at this present remaining in your
towne of Leyden, hath not onely presumed to publish of
late a blasphemous booke of the apostasy of the Saints,
but hath besides bin so impudent, as to send, the other
day, a copy therof, as a goodly present, to our Archbishop
of Canterbury, together with a Letter, wherein he is not
ashamed (as also in his booke) to lye so grossly, as to avow
that his heresies contained in the said booke are agreea-
ble with the Religion and Profession of our Church of
England. For these respects therefore we haue cause e-
nough very heartily to request you, to root out with
speed those heresies and schismes, which are beginning
to

to bud forth amongst you, which if you suffer to have the reynes any longer, you cannot expect any other issue thereof, then the curse of God, infamy throughout all the reformed Churches, and a perpetuall rent and distraction in the whole body of your State, &c.

Conference at Hampton-Court.

Page 30.

Hee wished that there might be no impeaching of the doctrine of Gods eternall Predestination, by calling in question Gods omnipotency, &c.

Page 43.

Predestination and Election depend not upon any qualities, actions, or workes of man which be mutable, but upon God his eternall and immutable decree and purpose, &c.

And againe in the fore-mentioned Declaration he expresseth the danger of the *Arminian Faction*.

Page 18.

We had well hoped that the corrupt seed, which that enemy of God Arminius did sow amongst you some few yeares since (whose disciples and followers are yet too bold and frequent within your Dominions) had given you a sufficient warning, afterwards to take heed of such infected persons, seeing your owne Countrymen already divided into Factions upon this occasion, a matter so opposite to unitie (which is indeed the onely propp and safety of your state next under God) as of necessity it must by little and little bring you to utter ruine, if wisely you do not provide against it, and that in time, &c.

TO



TO THE TRVE CHRISTIAN AND IN- different Reader.



I Was the grave advice of
resolute *Hierome: In suspi-
tione harescos se nolle quen-
quam fore patientem.* And
if patience (though o-
therwise a prizelesse ver-
tue) in the bare suspicion
of heresie, be but sense-
lesse stupidity: what is
it but dastardly cowar-
dise, affected negligence,
or the extremity of diffi-

dence, not to vindicate a common cause, in which every
man hath a peculiar interest, from the attainer of error,
(I say not heresie) were there no personall respects besides,
and particular ingagements inducing thereunto? Such be-
ing the authority of the truth, that it challengeth the ut-
most of our abilities: and deserveth beyond all perfor-
mance, were men as able as they are weake. And such is
the reverent estimation, and the honourable defence
against the fury of opposition that every ingenuous heart

B

owes

To the Reader.

owes unto it, that he who will not strike a stroke in the quarrell, being both encouraged by his assistants, and provoked by his assaylant, may be justly censured for partiality, or flatly condemned for pertinacious obstinacy: Especially in the case of danger, which will untie the strings of the most stammering tongue, and put words into the mouth of *Cræsus* sonne, though dumbe from his nativity. The religious care to prevent or stay the infection of error,

^a *Nemo sibi tantum errat, sed alii erroris causa & auctor est.*
Sen. de vit. beat.
c. 3.

^a which will otherwise spread like a Gangrene,

— *dedit hac contagio labem,*

Et dabit in plures, —

(as late experience doth sufficiently testifie:) this, I say, will awake the drowsiest pen, and animate the most faint-hearted with a generous resolution. And to be wanting to so liberall a cause as this, choosing rather to betray the opinions of the Church, then to incur the verdict of factious or pragmaticall, from such as are the very seedsmen of molestation, ^b *Diffidentia signum est, non modestie ratio,* to speake in the words of *Hilarie*. If Falshood and upstart Novellisme grow so clamorous and impetuous: it behoues not truth to seeke out corners, and to hold her peace. If that hath raised up such hot defendants, who under the colourable pretence of venerable antiquity, and Church-received doctrine, sticke not to foist in, and bolster out their private^c fancies: It were a shame that others should be found more cold, (especially those that have bin most injuriously traduced) in rescuing and asserting the credit of it from their slanderous imputations; and that the moderate defence of so just a matter, should be thought the upholding of unjust contentions or litigious quarrels betwixt stomacke and discretion.

^c *Turpe est contra ardentem per-versa asserentes, nos pro veritate frigidiores inveniri.* *Pet. Diac.*

^b *Filar. in Psal.*
133.

The private dislike which I long since conceived of Mr *Montagues* Counter-Gagg, answerable to that publike scandall which it then occasioned, first brought me upon this undertaking: wherein I was none of his unjust Informers, or supposed Articlars: and indeed he needed not any.

To the Reader.

any. For as Christ told the Jewes, *Doe not thinke that I will* Ioh. 5. 45. *accuse you to my Father : there is one that accuseth you, even Moses in whom ye trust :* so the fundamentall Articles of the Church of England, whereupon he so much reposeth, doe evidently informe against him, without helpe of other accuser. Which as hee tooke upon him to maintaine our of his *heroicall* spirit, maugre all gaine-sayers, (a worthy and deserving worke, had it beene accomplished) so in his *Gagg*, since seconded with his *Appeale*, he hath performed nothing lesse in the upshot: nay, for any thing can be found either in the one or the other to cleare the suspicion, a man may conjecture that the man was purposely hired to defame his owne cause by prevarication. For being strongly weaponed with the reverend name of the ^a Church, he covertly fights against it under the Ensigne of *Arminius*: which yet he as confidently disclaimes, and with as great indignation, as ever *Peter* protested against the report of the Damsell, *οὐκ ᾔσκη τὸν ἀνδραγῶν*, that he was neuer verfit in the Author. As if professed ignorance might then excuse (which indeed might have beene a just dissuasive from intermedling in those disputes,) when as judgement or affection had so far prevailed as to publish them for Orthodoxall. This hath chiefly moved me to rejoyne with him in his *Appeale*, insisting onely upon the examination of the former part, (as himselfe hath made the division) wherein he was lately challenged, (nor can he yet be acquitted by his last confession) for being an Abettor of *Arminianisme*. Which so small a Tractate being a short abridgement of the principall contraversies, as that truly religious and judicious Article of Predestination, framed by the singular wisdom of our Church, is a summary confutation of them, (the force whereof, Mr. Mountaign, forsooth distracted with other businett, could not seriously consider, or anticipated with thoughts of partiality, intended not to beleve) I have necessarily prefixed a bricfe Analysis, and the most genuine explanation of it,

^a *Ecclesia nomine armantur, & contra Ecclesiam dimicant. Leo. Epist. 83.*

To the Reader.

as an Introduction to that Discourse.

It seemes he is peremptory in his assertions, and a fast friend to his tenets, having not as yet learned (I am sure not followed) St. *Basil's* counsell, *ἡ δὲ διδασκαλία ἀνεμώδους, μαν- δάγει ἀνεμώδους*: then would he have retracted his over- sights, cleared his suspitious ambiguities, and not have poasted on in the course he hath taken.

^b But though the commanding power of truth might justly compell him to refraine in silence, yet prejudicate- nesse of selfe-conceit, and the ever-striving spirit of con- tradiction will not suffer him to conclude with *Job*, *Once have I spoken, but I will answer no more: yea twice, but I will pro- ceed no further.* ^d And were there not fairer hope of con- futing then of perswading him, I should thinke this a needlesse labour. Howsoever, I could wish, for the bet- ter satisfaction of wavering and unstable minds, that hee had bin more dogmaticall and definitive in his judgment, ^e without overture or reservation: and not have plaid the part of the Athenian Commander, who having ill stewar- ded the Treasury of the Commonwealth, studied not so much how to give an account, as not to give an account at all; striving rather to implicate, then to expresse his mea- ning, being called thereunto. It were to be desired also for the more orderly canvasse of the controverted questi- ons, he had beene more succinct and methodicall in the handling, laying aside his flurts and squibs, all imperti- nent excursions and extravagancies: and for the more ten- der respect, at least, of his owne credit, lesse liberall of his scopticall Divinity, and his railing Rhetorique, where- with (well nigh) every page is pestered. *ἡ δὲ πᾶσι λέγει οὐκ ἐπι- τανύειν*. For whiles he lets fall his bitter girds and scurrile gibes, as virulent as undeserved, (so that the very Tabernacle of the Church can now no wayes priviledge, as in *Dauids* time, from the contempt of tongues). ^f what doth he but prejudice his owne cause, & since that error is most obstreperous, and exclames with the loudest out- cries?

^a *Basil. Epist. 1. ad Greg. Naz.*

^b *Cum ipsos ob- mutescere com- pellat veritas, filere tamen non permittit iniqui- sat. Aug. con. Ep. Parm. lib. 1. cap. 1.*

^c *Job 39. 38.*

^d *Facilius eos vinci posse, quam persuaderi. Hier. Dialog. adv. Lu- cifer. c. 9.*

^e *Nihil prodest inclusam esse conscientiam: patemus Deo: Lactant. lib. 6. Instit. c. 24.*

^f *Sentio te veri- tate superatum: tam cito ad male- dicta conversus es. Hieron.*

^g *Non ideo plus potest veritas quam veritas, quia si voluerit, plus potest clamare, quam veritas. Aug. de Civit. l. 3. cap. 15.*

To the Reader.

cries? and more then intimate his insufficiency for the taske he had undertaken, by calling for invectives to his reliefe? ^h that being alwayes feeble and devoyd of might, that is by nature querulous and fullest of exprobration. And where weaknesse hath not strength sufficient to convince, there is violence more then enough to detract and to calumniate.

*h Omne invalidū
natura querulum
Sen. l. 1. de Ira.*

There is an odious disease in nature, (if not against it) and that no lesse noysome in it selfe, casting up the excrementious filthinesse at the mouth, then dangerous to the party possessed with it, which Physicians therefore have fitly termed, *Miserere mei Deus*. And it is as much to bee feared as lamented, that the exulcerate minds of many are affected with the like malady in morality: who being surcharged with superfluity of spleene, choler, and malice, and not able to containe through modesty, breake forth into distemper of words, and poure it out in unsavory language: whose desperate and forlorne condition I must rather compassionate, then I can hope to remedy, or as the name puts me in mind, leave them with a *Miserere*.

Pardon me (right courteous Reader) if I be a little exasperated by Mr. *Mountagnes* intemperate dealing, and if I have uttered ought more fit for him to heare, then me to speake: It being not possible for any man that is conversant in his writings, but to imitate his style in part, and contract somewhat of his eloquence: which I speake not to vilifie the honour of his estimation, (were it as great as he conceives it is, or desires it might be) nor yet to derogate in the least measure from the due praise of his learning. But as *Tully* said of the Grecians; *Tribuo illis literas, do multarum artium disciplinam: testimoniorum autem fidem & religionem, nunquam isti coluere*: the same say I of him, who hath beene long since known for a Grecian.^a Though I denie not his personall excellencies and abilities, yet I finde not that soundnesse of judgement in him, that is

Cicero pro Flacco.

^a *Non ita bona
ejus debemus
recipere, ut mala
quoq. recipere co-
gamur. Hieron. de
Origine Ep. ad
var. Vigil. tom. 3*

To the Reader.

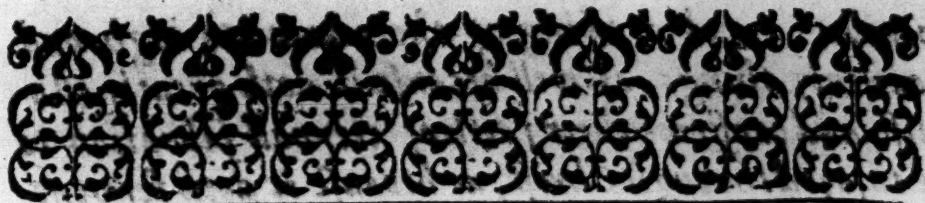
to be revered in some, nor the meeknesse of spirit that is required in all. Which hee as earnestly prays for, as hee is willing to rectifie and confirme the former in the severall points of difference, and by a moderate deportment in discussing, desirous to perswade unto the latter, who resteth

Both yours and his in the

service of God and

the Church,

JOHN YATES.



Article 17.
Of Predestination and Election.



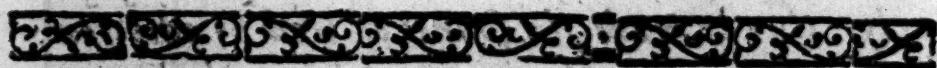
Predestination to life, is the everlasting purpose of God, whereby (before the foundations of the world were laid) hee hath constantly decreed by his counsell, secret to us, to deliver from curse and damnation, those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which bee endued with so excellent a benefit of God, be called according to Gods purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made the sonnes of God by adoption: they bee made like the image of his onely begotten Sonne Iesus Christ: they walke religiously in good workes, and at length, by Gods mercy, they attaine to everlasting felicity.

As the godly consideration of Predestination and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to all godly persons, and such as feelee in themselves the working of the Spirit of Christ, mortifying the workes of the flesh, and their earthly

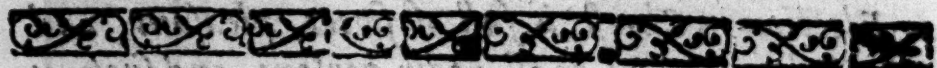
members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirme their faith of eternall salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: so, for curious and carnall persons, lacking the spirit of Christ, to have continually before their eyes the sentence of Gods Predestination, is a most dangerous downfall, whereby the Devill doth thrust them either into desperation, or into recklesseesse of most uncleane living, no lesse perillous then desperation.

Furthermore, we must receive Gods promises in such wise, as they be generally set forth to us in holy Scripture: and in our doings, that will of God is to bee followed, which we have expressely declared unto us in the word of God.

Article



Some words in the points of Popery to be added:
Pag. 1. l. 12. for punishment, reade perishing for ever. pag. 35. Sent. 1. add
only. Sent. 3. per adventure.





Article of Religion

17.

CHAP. I.

Why the Church of England being silent in Reprobation, is so ample in the doctrine of Election.



Here is not any Church that can bee more Religious and plētifull in the things of God, then this of ours, as this present Article beares evident witnesse : which with most significant and copious termes delivereth unto us the divinest worke of the blessed Trinity, there being not a word of reprobation, desertion, dereliction, preterition (call it what you will) to be read of in all the Article, a doctrine better understood by the other, then delivered by it selfe. God is ample in Predestination unto life, but in the death of sinners spare-handed. In that, he doth exceeding abundantly above all that wee can thinke or speake: in this, man is left to doe himselfe the greatest hurt. All the Attributes of God are equall in themselves, but they appeare not so to every man : *Iustice unto the third and fourth generati-*

Exod 33.18.

Verf. 19.

Cap. 34. 6. 7.

1 Part. Sum.
Quest. 23.
Art. 2.August. de Bono
Persever. c. 14.

Esay 42. 1.

on, but mercie unto thousands. Master besought
 God to shew him his glory: and God makes answer,
 he will make all his good goe before him: and what is
 that, but his mercy and compassion. And though
 afterward his justice be brought in, yet it runs after
 this tenour, *Slow to anger, and abundant in goodnesse.*
 St. James having spoken of iudgement mercilesse
 to him that sheweth no mercie, hee addeth this as a
 matter most remarkable, that *mercy rejoyceth against*
iudgement. It is truly observed by some, that
 though predestination includeth election and reje-
 ction, yet usually Scripture taketh it in the better
 part. Rom. 8. Ephes. 1. And Thomas Aquinas the
 great Doctor of the School, defines it to be nothing
 else, but the preparation of grace in this present
 life, and of glory in the future; that, as the *meanes,*
 this, as the *end.* And so St. Augustine defines it like-
 wise, *Præparatio beneficiorum Dei, quâ certissime li-*
berantur, quicunque liberantur. But yet we have not
 all the reason: first if we adde to this propertie of
 the essence, another of the subsistence, we shall yet
 behold it more cleerly: and that is this. The three
 Persons are one in another, & with another, mutu-
 ally delighting and glorifying each other, and that
 in nothing more then in this mystery. The Father
 is a delight to the Son in our election: The Son to
 the Father in our Redemption, and the Holy Ghost
 to them both in our Sanctification. A sweeter
 worke is not to be found: *Isaiah* bids us behold it as
 a wonder. *Behold my servant* (saith the Father) *I*
will stay upon him: mine Elect, in whom my soule de-
lighteth: I have put my spirit upon him: Hee shall
bring

bring forth judgement to the Gentiles: which is expounded of Christ by S. Matthew, Mat. 12. 18. The Son, who is the wisdom of the Father, tels vs, that *He was with him as a nourisher, his daily delight, re-joycing alway before him.* And if wee desire to know wherein, the next words will shew us. *I tooke my solace in the compasse of this earth, and my delight is with the children of men.* Ioh. 5. 20. and 10. 38. and 13. 30. 31. and 14. 10. and 17. 5. In all these places mutuall and reciprocall termes are used of being the one in the other, and of delighting and glorifying each other in their workes. The same is to be understood of the Spirit. So that by all this it plainly appeareth, that God is farre more affected with the life and happinesse of his creatures, then their death and misery. *Let therefore the godly consideration of our election in Christ, be full of sweet, pleasant and unspeakable comfort to all godly persons, that feelee in themselves the working of the Spirit of Christ, mortifying the workes of the flesh, and their earthly members, and drawing up their minds to high and heavenly things, because our Article adds, it doth greatly establishe and confirme our faith, of eternall salvation to be enjoyed through Christ, and doth also kindle the fervencie of our love to God.* Mr. Mountaign then may not (like Zidkijah the false Prophet) smite any Prophet of the Lord upon the cheek, and say, *When departed the spirit of God from me to him to preach or believe this comfortable doctrine:* words that he seemes to me to deride and sport withall. But to let his scoffes goe, and not to kicke against the prick: the Article is my warrant so to call it. Wee will

Prov. 8. 30.

1 King. 22. 24.

Appeale

pag. 8.

Ut olim circa montem, super quo lex promulgabatur positi erant termini, quos nefas erat transilire: Ita et doctrina praedestinationis circumpositi sunt limites quos nefas transcendere. Ut in esu agni paschalis Israelitae carnis vescabantur, abstinabant autem ossibus: Sic in praedestinatione qua faciunt ad nutritionem anima gustanda sunt, at abstinendum iis quae duritiae gremium frangunt, et ad quae vis humani ingenii retunditur.

not trench upon Gods *Arcana Imperij*: wee will bound our selfe within the limits of our Article, to their utter reproach & shame that would entice us after the *comfortlesse* doctrine of *Arminius*. And for this end I bend the knees of my soule to the throne of Grace, for the assistance of that Spirit that openeth the rich Cabinet of this most heavenly treasure, that I may utter it to the glorie of the Trinity, maintenance of veritie, ruine of heresie, and the deereft and deepest comfort of Christian soules, *Amen*.

CHAP. 2.

Of the severall parts and members of this Article.

THE Article divides it selfe into 3. principall parts. The first is a most admirable and divine declaration of the co-operation and distinct manner of working of the three persons. To the Father it gives the supreme cause and first effect of our salvation, and that is his *Counsell and decree*: both which are further declared by three essentiall properties. The first is of *Eternitie*, the second of *Secrecie*, and the last of *Constancie*: the end of all which is added, and that is a *deliverance from curse and damnation, and a translation to everlasting salvation*. To the Son is given the second place, *in* and *by* whom the Father effecteth whatsoever hee hath decreed. What is meant by, *Chosen in Christ*, we shall declare afterwards, when we come to handle his manner of working in this so rare a mystery.

To

To the Blessed Spirit is allotted the third place, who in due season makes us partakers of this excellent benefit of God: first, by calling us: secondly, by making us obey that calling: thirdly, by justifying us freely: fourthly, by making of us the Sons of God by adoption: Fifthly, by sanctifying of us that we may be made like the Image of our elder brother Iesus Christ: Sixtly, by making of us to walke religiously in good workes: Lastly, by these unseparable linkes of the Holy Ghost, we are at length by Gods mercy brought to eternall life. And all this was necessary to joyne together, the two ends of the Fathers Decree: the terme from which, *Damnation*, and the terme to which, *Salvation*. All this is contained in the first part.

The second part layes downe a most religious and necessary caution to curious and carnall persons, lacking the Spirit of Christ, lest having continually before their eies, the sentēce of Gods Predestination, it become unto them a most dangerous downfall, whereby the Devill doth thrust them either into *desperation*, or into *retchlesse* of most *uncleane living*, no lesse perillous then desperation. Be which declaration wee see plainly who are hurt by Predestination, carnall and curious persons, destitute of Gods Spirit: Whereas godly persons know that the certainty of their end must not abolish the meanes. *Arnoldus* a great Remonstrant Synodist, hath in my apprehension a most wofull saying (I will repeat his words in his owne phrase) *Mihi conscientia peccati, omnino extingui videtur in eo qui novit se ex peccato absolutā Dei & immutabili*

Qua Deus occulta esse voluit non sunt scrutanda, quae autem manifesta fecit non sunt negligenda, ne in illis illicitē curiosi, et in his damnabiliter inveniamur ingrati.

Prosper. lib. 1. de vocat. Gent. 7. Compescat se humana temeritas et id quod non est, non querat; ne id quod est, non inveniat. August. lib. 1. de Genes. contra Manichaeos.

ordinatione esse ereptum. It seemes to me (saith *Arnoldus*) to take away the very conscience of sinne in him, that knowes himselfe to bee delivered from sin by the absolute and immutable decree of God : cleane contrary to *St. Paul*, who would have us

Phil. 2. 12, 13. make an end of our salvation with feare and trembling : and yet assures us, that *God workes in us both*

1 Tim. I. 15, 16. the will and the deed, even of his owne good pleasure.

Paul himselfe was fully certified that God had mercie on him, and yet hee detested his sin in the confession of it. *Nathan* assured *Dauid* of the pardon of his iniquity : and then was hee quickned more, then when he continued in impenitency. In *Saint Augustines* time, those that were then accounted the moderate *Pelagians* (for though the head of this *Hydra* was cut off, yet it had still a frigling taile) though they distinguished nature from grace, yet made they sufficient grace of as large an extent as nature : they taught a conditionall decree, fore-seene faith, an indefinite number of the elect, opposing, that this holy Father, teaching election according to Gods purpose, brought in either desperation, or sluggishnesse and securitie. For if neither reprobates by their labour could be saved, nor yet the elect by their negligence be condemned, what was the one better for his endeavour, or the other worse for his misdemeanor. *Ex Epist. Prosper. ad August. qua inserta est. Tom. 7. Operum August.* The same is our accusation at this day : but wee answer out of our Article : All this comes to passe because men are carnall in their lives, and curious in their judgements. A plaine heart would soone resolve,
how

how can I but love where I am so much beloved?

The third part is a direction to these and all others which way to turne their eyes, and that is unto the promises as they are set forth in holy Scripture: and in our doings *that will of God is to be followed and imbraced, which we have exprestly declared and registred in his word.* And here is cordiall comfort to the godly, and no discomfort to the wicked: for they may repent and be saved. And whiles Gods word sounds in their eares, there is hope it may sound in their heart, and so they with the rest of Gods children may receive a blessed testimonie of their future felicity. And this is the plaine Analysis of this Article.

*Ambros. in Psal.
118. Serm. 20.
et si longe est à
peccatoribus sal-
lus, tamen nemo
desperet, quia
multa sunt mise-
ricordie Domini
&c.*

CHAP. 3.

Of the Co-operation and distinct manner of working of the three Persons.

CO-operation is whereby the three Persons doe inseparably worke the same thing in our salvation: as their essence, so their actions are undivided. This is an undoubted truth, that all actions proceed either mediately or immediately from the nature, essence, and being of any thing. Now the three persons, being one in essence, they must needs bee the same in their actions: they have all the same will, same counsell, decree, and transient works of creation and providence. And the reason is good, because they have the same essence: but this co-working must not bee confounded in their subsistence.

Will

John 1. 3.
Colos. 1. 16. 17.

Will and counsell are given to the Father, because he workes of himselfe: but so they may not bee given to the second and third persons, because they both worke from the Father. Creation is a common worke in regard of the divine essence: for all the three persons create: but because it is an originall worke, it is said to be from the Father. And in such manner and forme the Scripture witnessing, it is from the Son, because the Son as the second person workes it from the Father, though as he is God he works it of himselfe, *Heb. 1. 2.* the Father is sayd by his Son to have made the world: So in our Article he is said by his Sonne to bring us to life. When the Father and the Son come together in any worke, and are distinguished, the Scripture phrase is *of, & from* the Father, *in* and *by* the Sonne. To say of the Son by the Father, or from the Son in the Father, is no lesse erroneous for the matter, then preposterous in the order: which they shall never be able to avoide, that make the Sonne the head, fountaine or foundation of the Fathers act. But of this in his due place. I come to the second thing, which as I have propounded, must necessarily be expounded: for it will afford us a more excellent light & leading.

The distinct manner of working is whereby each person worketh our salvation according to the manner of his subsisting. The Father workes our salvation from himselfe by his Son and Spirit, the Son from the Father by the Spirit, and the Spirit from them both: The reason is cleare, they are three distinct substances, and therefore have three distinct manners of working. For as we are to hold the actions
of

of the essence without division or separation. To
must we maintaine the distinct manners of working
without the least confusion, attributing to the Fa-
ther the *inception* of all things, the *dispensation* to
the Son, and the *consummation* to the Holy Ghost.
Adde we some Scripture for the surer declaration
and confirmation of these things. *Eph. 1.3.* to the
13. vers. fully exemplifieth all we have said. And
first for the *inception* of the Father. First, it gives
unto him the supream cause, as *will and good plea-
sure.* verse 5. 9. 11. Secondly, it ascribes unto him
the wills best manner of working, as *wisdom* *un-
derstanding, counsell,* &c: vers. 8. 11. Thirdly, the
first & most immediate effect of both, as *predestina-
tion, election, purpose,* &c: *v. 4. 5. 11.* Fourthly, it de-
clares how all these are done in the Father, as most
immanent acts: how they are not onely from him
as the fountaine, but how they remaine in him as
the subject, vers. 9. Lastly, it teacheth us that the
Father worketh the same things out of himselfe, as
they were purposed in him, ver. 11. So that as the
Father beginneth the worke in himselfe, so likewise
he hath the beginning of it out of himselfe.

Secondly, for the dispensation of the Sonne, that
is expressed as wee have already heard out of the
Article by those particles, *in*, and *by*, vers. 3, 4, 5, 6, 7,
10, 11. Thirdly, the Spirits worke is compared to
a *seale*, and *earnest penny*, which makes up the bar-
gaine, and gives us assurance that God will goe
through with it, vers. 12, 13, 14. Other places are at
hand to shew this order. *1. Pet. 1.2.* *Elect according
to the foreknowledge of God the Father, through sancti-*

Justification of the Spirit into obedience, and sprinkling of the blood of Jesus Christ: where we see Election given to the Father, blood to the Son, and the sprinkling of it for our sanctification to the Spirit. 2 Thes. 2. 13. and 1 Thes. 5. 9. and 1 Cor. 1. 30. 1 John 3. 16.
 Now I come to handle the several heads propounded in the Article, both confirmed and enlarged in the Scripture. The foundation well laid will hold up the building, and give it strength to stand the rage of any storme.

CHAP. 4.

Of the will and good pleasure of the Father, the supreme and soveraigne cause of our salvation.

THE will of God in the Scripture is taken in a double sense: for the cause, willing the effect, or the effect willed by the cause. Ephes. 1. 11. 1 Thes. 4. 3. in the first place the will is said to work, in the second, the thing wrought is said to be Gods will: *this is the will of God, even your sanctification*, whereas sanctification is an effect of Gods will. It is necessary we intreat of both, that confusion may be avoyded. First then of the cause. *Will is that whereby God wils most freely whatsoever is good.* Now a thing may be said to be good two waies, either in it selfe, or by accident. In it selfe, and that againe is either for it selfe as the chiefe good, or for it selfe and another, as the vertues and graces of Gods Spirit; or else onely for another, as instruments of good, meat, drinke, apparell, wealth, and the

the like. But to leave *Aristotles schoole*, we may reduce the object of Gods will in the order of good things to these two heads, the *chiefe good*, or that which beares an *image of it*. The first respects God himselfe, who hath in the first place nothing to will but even himselfe. Thus God must needs in all his decrees first have a respect unto himselfe (for his owne goodnesse must be the fountaine of all other derived springs.) The second the creatures, as they may more or lesse beare the image of this first goodnesse. To proceed: a thing may be said to be good by accident, that being evill, in it selfe, may be reduced to the good of another: and thus God that can bring light out of darknes, life out of death, and good out of evill, can order sin and destruction to the manifestation of his great goodnesse both in himselfe and in his creatures. For how admirable is Gods mercy in the salvation of men/lapsed into sin, both as it respects himselfe and them, making of the vassals of sin, the vessels of his mercy. Order we then the objects of Gods will: first there is the *chief good*: secondly, an *image of this*: then the permission and disposition of *sinne* in the last place, as it may be reduced to either. Doe but referre the sinne and misery of man to Gods rich mercy; and what glory brings it to the Creator, and comfort to the creature? By this wee see the order of sinne standeth in the utmost ranke of things willed by God: they that draw it neerer, pollute the most pure and most holy will of God. For how can hee will sinne immediately, that is alwayes to bee willed for some former good. God did therefore first intend that

*Meditat. on the
Lords Prayer,
by King James;
God hath two
wills, a revealed
will towards us,
&c. he hath also a
secret will in
his eternall
counsell,
whereby all
things are go-
verned, and
in the end
made ever to
turne to his
glory: oft times
drawing good
effects out of
bad causes,
and light out of
darknesse, to
the fulfilling
either of his
mercy or
justice.*

*Aug. de Correp.
& grat. c. 10.
Greg. Mor. l. 11.
s. 2:*

good and sin as a meanes to declare it. Now be-
cause sin, heterogeneous to all ends, makes (in it selfe)
directly to Gods dishonor, hee simply wills it not,
but hateth the very being of it. And so, as for any
direct meanes, neither wills it, nor decrees it: but as
he will referre all things to his glory, and being able
so to doe in spite of sin and sinners (who look quire
another way) hee reduceth them to his owne end.
Man freely takes his course against God, and doth
that which God wills not: and God as freely takes
his course against man, and doth that which man
wills not. Contrary wills, contrary courses, contra-
ry ends, meet al in one ultimate end. Gods will pro-
ceeds by law to bring men to life: mans will pro-
ceeds by sin to bring himselfe to death: both meet
in the last end, Gods glory. And after this manner
and no other, God willed sin to be. It is against rea-
son to say, God made man for this end, that hee
might sin & that he might destroy him: for how can
sin and death be considered as ends, when they are
diametrically opposed vnto good, the one in corrup-
tion, the other in privation. God he intends no end
either in himselfe or to his creature that is not
good: his ayme is alwaies at goodnesse: and to this
end he makes an universall reference of all things.
Vndoubtedly he that is life it selfe, is an enemy un-
to death: and hee that is holinesse in the abstract, is
no friend of sin. Evill of punishment is meerly and
originally from the evill of sinne, and both from our
selves. But how and in what manner we will declare
in their proper place: here they have nothing to
doe with the will of God, but as he referres them to
his

his own glory. And because he wills first the chiefe good, then an image of it, and lastly things opposite as farre as they may serve for those ends, wee must of necessity fetch a reason higher then sin to justifie God, who wills nothing but that which is good.

And so having cleered the object of Gods will, I come to the effect, which beareth the same name : and that is, either a decree, or a precept. A decree containes that which God will doe by himselfe : a Precept expresseth that which God would have done by us. They both agree in this, that, as effects, they are absolute : *Our God is in heaven, and doth whatsoever he will*: he decrees what he will, he commands what he wil. But they differ in this, that God effecteth, whatsoever he decreeth : but on the contrary, he worketh not whatsoever he commandeth. *Paul saith, he worketh all things after the counsell of his will*: But I read not, that he worketh all things as he commandeth them. For in commanding, hee rather sheweth us what we are bound to doe, then layeth an obligation upon himselfe. *Steven told the stiffnecked Jewes, that they had alwaies resisted the Holy Ghost* : but that was in the Prophets, and so Gods will is resisted. But *Paul speaking of Gods decree, teacheth, that no man resisteth Gods decree*. It was Gods determinate Counsell that Christ should be delivered to death by the hands of the malicious Jewes : this counsell they could not oppose, and yet they opposed Gods counsell in the sixth commandment. *God would have all men to be saved and come to the knowledge of the truth* : that is, by comming to the knowledge of the truth hee

Psalm 115. 3.

Ephes. 1. 11.

Acts. 7. 51.

Rom. 9. 19.

Acts. 2. 23.

1 Tim. 2. 4.

would have them to be saved. (The order is inverted) and so his will and word are without contrariety or difference. And because this doth morally perswade man to his dutie, and sheweth him what he should doe, he is no way necessitated by it, but that he may doe the contrary. It is certaine that God effecteth what he willeth; and therefore so far saveth, as he willeth any mans salvation. If by precept, then he effects his will by commanding; if by decree, then hee worketh what hee willeth by himselfe, & leaveth it not to be done by man, whom he is sure will doe nothing for his owne good. And of

*Enchir. c. 103. &
cont. Julian. l. 4.
c. 8. et de Prae-
dest. Sanct. c. 8.
de Corr. et Grat.
c. 14.*

this effectuall will speakes St. *Augustin*. No man is saved but whom God will save: not that there is no man whom he would not have saved, but that none is saved but whom he willeth: and therefore is to bee entreated that he would, because what hee willeth of necessity must bee done. And as fully in another place, *Deus noster in caelo sursum, & in caelo & in terrâ omnia quae voluit fecit: quod usiq; non est verum, si aliqua voluit & non fecit: & (quod est indignius) ideo non fecit, quoniam ne fieret quod volebat omnipotens, voluntas hominis impedivit*. If there be any thing that God wills and doth not, then is that false which *David* affirmeth, God doth whatsoever he will: and that which is yet a farre greater indignity unto God, God shall not therefore doe it, because man will not suffer him so to doe.

Enchir. c. 93.

But how is it then that God willeth all men to be saved? Is it by a constant and serled decree, or only a generall invitation? That he thus willeth it, there is no man doubteth: but how and in what sort hee willeth

willeth it, this is *dignus vindice nodus.*

First then hee willeth it with a decree eternall and unchangeable, if we restraine the word, *All*, frō the latitude of the signification, and appropriate it unto the Elect, who may well bee called *All*, since that denominations are usally taken from that wch is the most excellent. And so Christ is said to bee the propitiation for the sinnes of the whole world, *1 Iohn 2.2.* Not of all indefinitely or without exception, *Sed propter iriticum quod est per totum mundum:* and so the whole world lies in wickednesse, *propter Zizania qua sunt per totum mundum*, saith *St. Augustin.* And it seemes the Father did throughly approve and like of that glosse or exposition of his, making use of it elsewhere. *Totus mundus Ecclesia est, et totus mundus odit Ecclesiam, mundus odit mundum, inimicus reconciliatum, damnatus salvatum, inquinatum mundatum.*

Per omnes homines quos Deus vult salvos fieri, non totum humanum genus intelligitur, sed universitas salvandorum. Fulg. de Incarn. et grat. c. Epist. 48.

Tractat. 87. in Ioh. 11.

Secondly, this decree of saving extendeth unto all men, that is, all conditions, degrees and distinctions of Mankind. And this all, comprehends not *singula generum*, but *genera singulorum*: neither is this note of universality taken in a distributive sense for all particular persons, but collectively for some of every ranke, as *Matt. 4. 23.* and thrice in one vers. *Colos. 1. 28.* This Gregory alloweth as most pertinent to the place, the foregoing words being compared with these in hand: *Omnes homines vult salvos fieri, quia ex omni hominum genere elegit* (saith he) *quos ad gaudium aeternae salutis trahit.* And *St. Augustin* long before him had so interpreted *Omnes homines esse per genus hominum per quascunq; differentias*

Hoc magis pertinet ad intentionem Apostoli. Aquin. in locum.

Enchir. c. 103.

rentias distributum, Reges, privatos, nobiles, ignobiles, doctos, indoctos, sublimes, humiles, &c. Easie it were to produce a whole Iury of witnesses, and to range a great Squadron of authorities for the warrant of this construction: but my purpose is rather to shew the open road, then to pester it with a crowd of quotations.

Thirdly, as by the will of his decree thus understood, so by the will of his precept, a will conditionall which ever implyeth faith and obedience (and hence it is said, *vult salvos fieri*, if they performe what he commandeth, not *salvos facere* by inabling them to the work and removing of all impediments) with this will (I say) of the signe, this will to be done by us, this *uneffectuall* and *lesse powerfull* will (as St. *Augustin* calleth it) for that it doth not alwayes come to passe, he willeth all men to be saved. And certainly he willeth it (saith St. *Ambrose*) if they will themselves: and he that hath given a law to all, hath doubtlesse excluded none. Wherefore in regard of the forementioned effects of Decree & Precept, Gods will is partly secret and partly revealed, partly in his good pleasure, partly in the signes of it, partly antecedent and partly consequent: which effects being diverse and manifold in themselves, one thing must of necessity goe before another. But in respect of that will which is the cause, and is simply and absolutely one, and can no more be divers, then it is possible for the Essence of the Godhead to be more then one, no such diversify is to be found.

This is the supream and soveraigne over all, no way consequent or dependant upon any: and the reason

*Lam. l. i. Dist.
45. l. 2. 46.*

reason is undeniable, because the proper object of Gods will is himselfe, and from himselfe it comes to passe that the creatures beare his image, the which they receive from him by communication. Now of all this, his owne will is the antecedent cause, and therefore doth communicate nothing by a consequent will: for that were to set the effect before the cause, and to suspend Gods will upon mans. If it be the antecedent will of God to communicate his grace to Peter, what shall hinder his operation? Shall the sinfull will of man stand in Gods way to hinder him of his owne effect? Shall not the chiefe Good stamp his Image upon what it pleaseth? This were to make God lesse good, because man is more evill: contrary to St. Paul: *where sin aboundeth, Grace (saith hee) superaboundeth.* Hee knew this by experience: when hee was a blasphemer, persecutor, oppressor, and one that made hast to sin, yet being a chosen vessell to God, he was new moulded by him, and of a persecuting *Saul* made a Preaching *Paul*. And herein he confessed Gods grace exceedingly to abound: Wherefore it is a perverse and derogating doctrine from the Almighty, to maintaine that God shall not be able out of his infinite goodnesse to communicate himselfe where he pleaseth.

Rom. 5. 20.

1 Tim. 1. 14.

Act. 9. 15.

upon many examples plausible in shew and colourable, are nothing to the purpose: for one answer will easily provide them all. 1 Sam. 13. 13. Matt. 22. 3. 12. & 14. 23. 37. 1 Cor. 10. 28. The Confirmation of *Saul* being done, collection of the Jewes, invitation of the gentes, *John* and *Philip*, &c. were all

desired of God by an antecedent will, but the sub-
 version of Sauls Kingdome, dispersion of the Iewes, re-
 jection of the guests, sublation of the talents were all
 effected by a consequent will. Our answer is suc-
 cinct and direct; all these belong to the second ef-
 fect of Gods will, his precepts, to which commina-
 ons are annexed. If *Saul* had obeyed, God would
 have beene as good as his word: but because he re-
 belled against him, hee was cast away and rejected.
 I would have gathered by my ministry, but yee
 would not, and therefore just with God to make
 you desolate. If these be examples of Gods will as
 the cause of his decree, we shall have no other will
 of God but his Commandements: and then we all
 perish (as these did) for want of further communi-
 cation of himselfe unto us. For precepts shew us
 what we ought to doe upon our owne perill: and
 we all know by lamentable experience how impos-
 sible it is this way to be saved. And therefore wee
 looke higher to him that is able to doe for us exceed-
 ing abundantly, above all that we can aske or thinke
 according to the power that worketh in us. And to use
 one of his examples against himselfe *Ierusalem* and
 her children are mentioned by Christ: yet the fault
 of this obstinacy is not imputed to the children, but
 to their Governors and Fathers (as it were) Priests,
 Levites, Scribes, and Pharisees, these opposed
 Christ. And yet for all this many of her children
 might be gathered, neither were they able to resist
 the powerfull working of Gods Spirit in those that
 the Father would have gathered. And so *S. August.*
 would have the place to be understood, *in partibus*

Ephes. 3. 20.

Mat. 23. 37.

Mat. 1. 27.

*et illa quidem filios suos ab ipso colligi noluit, sed et
quoque volente, filios ejus collegit ipse quos voluit. To
whom we may joyne S. Ambrose, Qui si voluisset in Luc. lib. 7. c. 9.
(saith hee) ex indevotis devotos fecisset, qui nempe
quem dignatur vocare, quem vult religiosum facit.*

CHAP. 5.

Of Counsell, the wills best manner of working.

Counsell is as it were the Fathers consultation & deliberation with himselfe for the best effecting of the salvation of his elect: which in Scripture is sometimes taken for the effect *Acts 4. 24.* as *Christ dyed by the determinate counsell, &c.* where it is put for a decree. But wee speake of it as a cause: for counsell more properly is said to *determine*, than to be *determined*. And here we are briefly to take notice of two particulars, the *end*, and the *meanes* conducing therunto. For no wise man consults that intends not first his end, as the scope at which hee levels, and then bethinks himselfe of the most suitable and convenient meanes to accomplish his intendment. The Father therefore being the wisest Agent propounds first his end, which is the manifestation of his glory in the generall, more especially of his mercy, and the riches of his bounty. So that still wee see God plots for himselfe, and hath a speciall regard that all things may serve him in his appointment: which is their chiefest freedom and felicitie. The *Arminians* indeed would make

God very uncertaine in propounding and laying downe his ends, as if he had deputed Christ to be a Mediator and a Reconciler, when as hee had propounded none to bee undoubtedly and effectually reconciled: onely by his death he made all men reconcilable, provided alwayes, *if they would beleene*. So that Christ is constituted an head without a bodie, and the Father consults of many things in vaine, without ever attaining his purpose: and when all is performed on Gods part, it stil remaines in the power of weake man to frustrate all his designs. But (to leave these either to bee convinced by reason, or to grow obstinate in their folly) wee must know assuredly that the end which God propounds unto himselfe is as good as already obtained; and it shall be as easie to deprive him of it, as to make him want the fruition of himselfe.

Secondly, as he sets down the end, so by his counsell he disposeth most apt, convenient, and powerfull meanes to gaine it: and not as the *Arminian* Doctor would informe us, that God primarily decrees to give *Peter* faith, before he decrees to bring him to salvation. For if God first concluded to save *Peter*, and then bestowed upon him faith, their foreseene faith proves but an oversight, and falls flat to the ground like *Dagon*. Neither can faith be considered but as a meanes appointed of God for that end. So I am sure the Apostle determines it: *By grace ye are saved through faith*. And they to avoid this blow, say, salvation and faith are considered as Gods gifts, whose order is that faith bee first given. But this is *in* *the* *order*: For I demand, by what

meanes

meanes are we sayed? if by faith (for so the Apostle speaketh) then faith is a meanes appointed by God whereby we come to that end. And here comes a knot to be loosed, which is tyed by the *Arminians*, who affirme, that in the same order God saves men, in the same order he decreed to save them: But in time he first gives Christ, then sufficient meanes to beleeve in him, then faith, then perseverance, and lastly life: therefore in the same order hee decrees these things. But we need not make much inquiry for an answer. Counsell first resolves of the end, and then the meanes: so that in Gods eternall counsell salvation goes first; but in the execution of it, Christ redeeming, faith, perseverance, &c. So a Physician first intends the health of his patient, the remedy in a second and subordinate place: yet in performance of his cure he begins first with the application of the medicine.

To Counsell we might referre *wisdomme, understanding, science, omniscience, prascience* of things future and possible, and that which is called *media scientia* (interpreted by the *Arminians* betwixt things possible and future) but our care in this business is not to clogge our way with these intricate difficulties, nor (as the Italian Proverbe hath it) *seminare spinas*. Only the plot would a little more be opened to give some further light and perspicuity to the thing discussed.

Counsell worketh wisely, and as it hath an end, so it layes a plot tending to that end. In God therefore are all things first framed, and hee takes this frame from himselfe, and then according to his

owne mind worketh it out of himselfe. For thus we are to conceive, that God first understands himselfe and then all other things: and not on the contrary, first other things, & then himself. Indeed man must first turne over the booke of the creature, before he comes to any knowledg or understanding of himself; he must learn to pronounce of things as they are, & must not thinke that things are as he pronounceth them to be, this being the royall priviledge of the Almighty, to have all things answer in conformitie according as he pronounceth of them, and that the very being of the thing should follow the *prototype* of his mind. And he being (as the Schoole termes him) *Primo Veritas*, needs not seeke out of himselfe for the knowledge of any inferiour or dependant truth, in whom it is all contained *essentially*, *exemplarily*, *originally*; like as many beames knit together in the body of the Sun, and divers lines in the Center. But *Arminius* framing Gods counsell in resemblance of the *Idea* of his owne braine, supposeth, that that which God foreknowes, he therefore foreknoweth it because it is future: as if God saw the thing to be, before he saw himselfe. We all acknowledge that nothing is future to God properly, but is present to him long before the being of it. Now what is the reason of this, but because it is in him without all succession of time; and it could not have beene in him thus eternally, but because hee knowing himselfe first, doth to appoint it to be. And to the being of future things in God, depend upon God himselfe, and not upon the things. How then can this stand good, *Quod Deus praescit, idem*

*Præscientia
prædicta.*

QWVO

pra-

præscit, quia futurum est? nay ordine *inverso*, *quod futurum, ideo futurū, quia Deus præscit.* For if he first know himself and then the thing, *ὁμολογῶντες* a thing future is therefore future because God foresees it. It is not, *Peter* beleeves, therefore God foresees it; but God foreseeth it, therefore *Peter* beleeves. Future things as they are in God, must needs have their being from him. Gods will by Counsell plots wth himselfe what shall come to passe, and it must needs come to passe as he hath plotted it. And thus much of counsell in the end, & plotting the means for it.

CHAP. 6.

Of the internall and most immediate effect of the will and Counsell of God.

THe decree is Gods definitive sentence, (I speak of the Father in this worke) to deliver from curse and damnation those whom hee hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation according to the Counsell of his will. I call it a Definitive sentence, because the will by counsell hath laid it downe *ἀπολύτως* *ἀπὸ τοῦ Θεοῦ*, determinate counsell or a decree defined, enacted and determined by counsell, wherein the Father hath defined what number, to what end, & by what means he will have saved. And therefore horrible is the doctrine of our adversaries that teach the number of the elect to be uncertaine, and that it may be augmented or diminished, holding onely a certain-

Acts 2. 21.
Arnold. 192.
This opinion censured by our late Sovereigne as one of *Vorsinus* blasphemies. *Declay. against Vors. p. 31.*

tie

tie of presentie, and that as it followes things future and vncertain. Wherein I confesse I can neither see certainty of knowledge nor counsell. For therefore is the knowledge of God most certaine, because he first sees and beholds himselfe, and then the creatures: which on the contrarie, if he should first looke upon the creatures, and then himselfe, as having the knowledge of himselfe depending upon the knowledge of the creature, hee should know both vncertainly; that is, both himselfe and the creature. For, hence ariseth the vncertainty of mans understanding, because hee first sees the things, and then himselfe: and being vncertaine of the true knowledge of them, he is likewise vncertaine of the true knowledge of himselfe. But that Gods counsell should be vncertaine, and that in the definitive sentence of it, is far more detestable. Shall God consult and determine, and yet leaue both his resolved ends and well-disposed meanes to the hazzard of fortune and chance? For if man doe otherwise then he hath decreed, all must needs happen and come to passe besides his intended scope and meaning.

His decree is often called, *The Booke of Life*; and his chosen ones, are said to have their names written in it. And (lest our Aduersaries should tell vs of *Ezechiels* book, c. 13. 9. or that mentioned by *David*, *Pf. 69. 29.* which may be, is taken for the catalogue of the visible members of the visible Church, in regard of the outward covenant) I adde, *written in heauen, Luk. 10. 20. Heb. 12. 22. 3.* which cannot be referred to the opinion and charitie of the Church, but the counsell & decree of God. And therefore for distinction

Dr. Field of the Church, lib. 3. cap. 9: testifieth that S^r. Augustine taught, mans saluation to depend on the efficacie of that grace which God giueth, and not his purpose of saving upon the vncertainty of mans will.

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distinction sake, it is the phrase of the Scripture, to
 speake of a writing before God; as being most cer-
 taine and undoubtedly true, *Isa. 65. 6.* a booke that
 shall be opened at the day of judgement, with that
 other secret booke of mens consciences; and as ma-
 ny, as are not found written in this booke of Life,
 shall be cast into the lake of fire, *Revel. 20. 12. 15.*
 Now I beseech you consider what a scribbling and
 blurring our Adversaries make in his booke; some-
 times a man shall have his name in this Booke, pre-
 sently againe it shall be rased out, and anon written
 in a new, and as suddenly blotted out againe, as if
Pilates. Quod scripsi scripsi. should stand unaltera-
 ble, but God in his Booke should doe nothing but
 expunge and re-write. But we blesse him in that he
 hath made more sure worke for us, and rejoyce in
 nothing so much, *as that we have our names thus*
written in beaven. If wee had power to subdue Di-
 vels, and make all the world admire us for prodigi-
 ous miracles, it should not so much refresh us, as to
 have our names thus honourably enrolled in Gods
 Booke.

Luke 10. 20

CHAP. VII

Of the subject of Gods Decree.

THe effects of Gods will are either *transient*
 and in us, or *immanent* and in himselfe. Now
 the Decree of God is of this latter ranke;
Eph. 1. 2. in himselfe was the purpose of
 his

his will and counsell. We need not therefore goe out
of God to looke either for the cause or subject of
Gods decree: it is alone in himselfe and from him-
selfe. Where wee learne to distinguish betwixt
Gods Actions, that are both in him and from him,
and those that are from him, but terminated in the
creatures. Damnation is neither from God original-
ly, nor in God subiectively. It is a transient effect of
his justice, Sinne presupposed, and it is laid where
it should be, upon the sinners shoulders: so that
damnation is a necessary effect of diuine justice,
from the just God upon unjust transgressors. With
the diuine Majestic, sinners can have no peace with-
out reconciliation: no reconciliation without re-
mission, no remission without Christ, and no Christ
without faith. Let fond presumption hope for par-
don without payment, disioyne mercie and justice
in him to whom both are alike essentiall, and say,
though I give way to sinne, yet God is abundantly
mercifull: goe on, presume and perish. God will
bee just, and though Mercy exceed justice in his
workes, yet in himselfe they are both infinite. And
therefore never looke for that kindnesse to thy selfe,
that would make him all mercies to thee, and leave
him unjust to himselfe in suffering sinne to goe un-
punished. By this it appeares, that Damnation is
not altogether the same with reprobation, for that
is transient, this immanent: that in the sinner, this
in the Creator: that from his justice, this from his
will: that necessary, this free: that is of mutual ju-
stice, this of free appointment. God as hee is first
and last, is tied to no limits: he may as he pleaseth,
create

create and annihilate, or in preserving the being of his creatures, appoint them to his ends, and govern them to the same. To be, and not to be are at his pleasure; but having made his creature holy and just, he will not, nay he cannot *salvâ justitiâ* make him miserable. So on the contrary, man having made himselfe unjust & unholy, God will not make him happy without condigne satisfaction: justice must first be appeased, before any way can be made for the communication of his mercy. So then these inward acts of God are most free, but in the execution he doth nothing prejudiciall either to himselfe, or to his creatures. His dominion is most absolute and soveraigne, and yet tempered with the greatest justice and mercy that can possibly be imagined. He that condemnes tyranny in others, will not practice it in himselfe: and he that hates unjust negligence in another, sparing when hee should not, will not suffer sinners to runne loose in their owne courses, and himselfe keepe silence. Thus from the cause, effect and subject, I come to the three essentiall properties.

CHAP. 8.

Of the Eternity of Gods Will, Counsel, & Decree.

THe Article makes Gods purpose everlasting, and that *à parte antè*, before the foundations of the world were laid. Somethings are eternall as having no beginning, and yet may have an end, as Gods decrees begun before all time, may in

2 Thes. 2. 13. from the beginning.

2 Tim. 1. 9. before the world was.

Ephes. 1. 4.
before the
foundation of
the world.

Gods purpose
of saving and
calling is ever-
lasting, not up-
on foresight of
faith or works,
because the or-
der intended
makes our ele-
ction the first
of divine acts,
and that in
Gods intenti-
on, as if he
thought of no-
thing before
this. *From and
before* cannot
be referred to
the execution
of his purpose,
but the inten-
tion; for in the
execution the
good things of
election follow
the beginning
and being of
the world; but
they are first
intended, as
the best good
bestowed upon
the creature.

due season be brought to passe. Some things have a beginning, and yet no end, as Angels, and the soules of men: and lastly there is something that hath neither beginning nor ending, as God himselfe. We are then directed to speake a word or two of the first eternity, that hath no beginning. The reason of man is able to conceive, that the nothing of the creature, was before the being of it. And because something cannot spring of nothing, therefore it is able to goe further and say, that God of nothing made the world. Being come to this supream cause, it rests, and holds it impossible to imagine either something or nothing before it, because the mind of man cannot thinke of nothing, but with a respect to something, by the notion whereof it cōprehends the other. I can conceive that *Peter* had no faith, and I can conceive againe, that *hee which calleth those things which bee not, as though they were, Rom. 4. 17.* hath a will, counsell and decree to give *Peter* faith, that had none before. But higher I cannot goe to conceive foreseene faith going before this will, counsell and decree. They that will reason above eternity, must needes be without reason. What will they have before Gods everlasting purpose, that may move him to elect? Forsooth (say they) foreseene faith. But how can they be so wise as to find something before that, before which there can be nothing.

The eternity of any thing future must have a dependance upon an eternall cause; which is therefore said to be eternall, because it is in the eternall God, in whom first and last, end and meanes are all one, because

because wee may not hold many eternalls. If then foreseene faith be eternall, it is because it is in God, and it cannot be in God, but because hee wills it so to be: who as hee wills that *Peter* shall beleeeve in time, did so will it in himselfe before time. Prevision and predestination, foreknowledge and decree of future things are both alike to him: and what hee foresees to be the same hee both wills and ordaines for to come to passe. Thus the Scripture speaketh of Gods prescience in this point as practicall and effectuall, and not as speculative and contemplative, *Esa. 41. 23. Shew the things that are to come hereafter, that wee may know that you are Gods. Yea doe good or doe evill, that we may declare it, and behold it altogether.* Where the true God is distinguished from lying Idols, because hee can declare things to come; not as he sees them in their causes: for so many Idols foretell, having a speaking Devill in them. But he so reveales them that we may know him to be God alone, effecting whatsoever hee will have done, be it good or evill, by a forcible working or a voluntary permission. And so saith the same Prophet in another place, *Esa. 48. 3. I have declared the former things of old, and they went out of my mouth, and I shewed them: I did them suddenly and they came to passe.* And as prescience is thus operative of it selfe, so is it absolute and independant, neither actuated nor occasioned by the thing foreseen; which the schoole resolves in positive & plain termes, *prasciens ponit aliquid in prascito, sed prascitū nihil ponit in prasciente*: the foreknower stampes his owne impression in the things foreknowne; but

F 3. things

things foreknowne, make no impression in the fore-knower. To which agreeth the saying of one, *Res dant hominibus consilium, non homines rebus: at Deus semper & ubiq; dat rebus consilium, non res Deo:* the things of God must counsell men, but the things of men instruct not God. To close vp this point therefore: God intends the good of man before the foundations of the world, therefore before man himselfe: yea, and the best good, even the communication of Himselfe in his Son by his blessed Spirit. Our Predestination to life, goes before the being of our life, whether naturall or spirituall: and Faith it selfe must be serviceable to this end.

CHAP. 9.

Of the secrecie of Gods Will, Counsell, and Decree.

THis second essentiall propertie, reacheth vs to distinguish Gods Decrees from his Precepts. We read, 2 Tim. 2. 19. that *the foundation of God remaineth sure, and hath this scale, The Lord knoweth who are his: and let every one that calleth on the Name of the Lord, depart from iniquitie.* In the verse before, he had spoken of erring from the truth, more especially of *Hymenæus* and *Philetus*: and how that by their means, some other had their faith destroyed. A great discouragement to the rest, lest that spreading canker should wast the whole body, whereof themselves were members.

The

The Apostle therefore to settle them upon the firme foundation, assures them, that falling from the revealed truth, is no falling from Gods decree, which is sure, and under seale, as a secret best knowne to himselfe. And for their comfort therein, which might be likewise a seale of confirmation to them, as they called upon God, so to depart from iniquitie. By which it is cleere, that the truth revealed, and decree concealed, are to be differenced and distinguished. This the Article plainely affirmeth, shewing in the end a will to all, and in the beginning a will to some: the one generall, and to be followed of all, the other speciall and effectuell to a few. It is true that all men are not saved, not onely *Aug. Epist. 107.* because they will not, but because God will not, and the contrarie is confuted as Pelagianisme. For what he wills by his secret will, that he brings to passe, because hee effects it in himselfe by an immutable decree, and pour of himselfe by two vncontrollable meanes, the Dispensation of his Sonne, and Confirmation of his Spirit. It is famously known, that *Arminius* most palpably confounds Gods decree with his Precepts; and makes predestination nothing else but Gods Commandement, *Disp. 15. Thes. 3. Decretum legale est, secundum quod dicitur, Qui fecerit ea homo, vivet in illis: sed Evangelicum, cuius hic est sermo, Hac est voluntas Dei, ut omnis qui vidit filium, & credet in illum, habeat vitam eternam.* What is all this but the Law and the Gospell? doe and live, beleve and be saved. In both which is declared what G O D would have us doe for our happinesse, and not what he himselfe will doe:
this

this God himselfe knoweth, our dutie is to know the other.

How dare he thus breake open Gods Scale, and teach that there is no other thing in predestination, but that which the Gospell propoundeth, Beleeve and thou shalt be saved? Here is the rule of faith, & expresse will of God, so that now all Gods secrecie is brought to light by him: and as *S. Augustine* sometime said of *Ierome*, so there remaineth nothing whereof *Arminius* is ignorant. For doe but aske him *St. Pauls* questions, wherewith all the world stands silenced, (which indeed is that sealed Booke which none but the Lambe could open) and you shall have them unfolded at ease. And I wonder *Mr. Montaign* should stand astonished and amazed with *to addreſſe are eſpecially, & tis by no* Since the matter is not so hard to resolve, when all Gods decrees are brought to the rule of Faith, and containe nothing but what the Gospell hath disclosed. This being the order of Gods decrees according to *Arminius*: *first*, he appointed Christ to bee the Redeemer of mankind: *secondly*, that hee will save beleevers: *thirdly*, that he will give sufficient grace to beleevers: *fourthly*, that hee is peremptorily determined to save all such as doe beleeve and persevere, &c. As good Gospell as can be taught: Who can now complaine, or plead any thing? Gods will is resisted, and the lumpe hath gotten power over the Potter, to make himselfe to honour or dishonour. The Creators will, shall be at the creatures pleasure: So there needs no great searching out of the deepnesse of the riches, both of the wisdom and knowledge of

of God, neither are his judgements and his waies past finding out. His Gospell teacheth no lesse: that Christ is the Redeemer of the world, Faith the meanes to apply him, and that the promises are generally and indefinitely propounded: this is plaine Evangelicall Doctrine. But that sufficient grace is collated upon all promiscuously to beleeve and persevere if they will, to reject and refuse it if they thinke good, this is *ερεον διαξενον*. So that all they have taught of Predestination, is either Gospell, or against it: nothing is reserved to God in secret, to make his Word effectuell: no will, no counsell, no decree to establish, that is any whit better knowne to himselfe, then to us. But because Mr. *Montague* hath told us as truely, as roundly, that all is not Popery, that Papiſts have delivered: I will bring him *Bellarmino*, that great Champion of *Rome*, who hath avouched more then this. *Hujus discretionis nulla causa assignari potest, nisi Dei voluntas*: why of two equals, God made a difference, there is no reason but his will: And it is not the foresight of our wils receiving or rejecting his grace proposed. *St. Augustine* derideth him that would make the difference in the worke of mans will, with a *Quis istum acutissimum sensum defuisse Apostolo non miretur?* as if they were better sighted then the Apostle, that thinke him ignorant of so wittie a sense. And if that had beene the meaning (saith the same Father in another place) hee would so have cleared the question, or rather have made no question, that should need the clearing. Where *Paul* standeth amazed, these men stand resolved, that there is no

*Bellar. de Amis:
Grat. et flau
Peccat. l. 2. c. 12.
et lib. 2. de grat.
et lib. arb. cap. 16.*

Aug. Epist. 105.

Enchir. 98:

secrecie in Gods decree, all is revealed, and as cleare, as if it were pointed out with the Sunne beames (in *Tertullians* phrased) but *Paul* saw a depth he could not dive into, a secret that hee could not search: and therefore leaveth it in the will, counsell, and decree of God.

CHAP. 10.

Of the Constancie of Gods Decree.

Constancie is that whereby this decree of the Father concerning the saluation of his Elect remaineth constant & immutable. Gods decrees are like himself, ἀναλλοιωτα, ἀναπρόκλητα, not to be altered, not to be cashiered. And as himselfe speaks of himself, *Malach. 3. 6. I am the Lord which change not*: so are they invariable and irreversable. And this hee challengeth as a maine prerogative to all his determinations and purposes, *Isa. 46. 10. My counsell shall stand, and I will doe my pleasure.* This the Apostle exemplifieth in the Iewes, *Rom. 11.* who albeit they were enemies as concerning the Gospell, yet as touching the election, they were beloved of the Father. And the reason is rendred by him, *ver. 29. For the gifts and calling of God are without repentance.* *Heb. 6. verse 16. & 17. So God willing more abundantly to shew unto the heyres of promise, the stablenesse of his counsell, bound himselfe by an oath, that by two immutable things, wherein it is impossible that GOD should lie, we might have strong consolation, which have*

© felices quorum causa jurat Deus; O miseros sine nec juranti credimus. *Tertullianus de patientia.*

have our refuge to hold fast the hope that is set before us. His counsell was stable in himselfe : but to shew it out of himselfe, he doth not onely passe his word, but gives his oath for the confirmation and consolation of his Elect. Are these poore, weake, and feeble inclinations of Gods will, that may bee resisted by man? Shall God consult with himselfe, and according to the stablenesse of his counsel, passe his word, confirme it by an oath, and yet the heires of promise (poore changelings in themselves) misse of their strong consolation? Shall so many immutable things come all to nothing for our inconstancy? God forbid. I can see nothing secret, nothing revealed but it makes for us.

CHAP. II.

Of the Fathers inchoation out of himselfe.

ALL originall workes are given to the Father, and therefore as wee have heard of his worke in himselfe : so must wee proceed with it till we find the proper place, where the Son becomes our Redeemer and Deliverer. So that we cannot joyne the Decree with the most infallible meanes of execution, except we deliver something of Creation and Providence, as they make way for the worke of the second person : For we may well conceive a speciall worke of the Father in both.

Creation is that great worke of the Almighty, wherby all things originally have their beginning.

I say originally, to distinguish creation from generation, because many things are now springing one from another: yet so, as originally they all take their being and beginning from Gods omnipotencie. And because this work is the originall of all things, it is for the manner of working ascribed unto the Father. In our Creed, wee *beleeve in God, the Father Almighty, maker of heaven and earth*: where we see almighty power, and creation ascribed to the first person. So that wee may even here justly speake a word or two thereof by way of introduction to the discovery of the proper subject of Predestination, where the Fathers mercy may shew it selfe. For our Article directs us to the cursed estate of mankind: and therefore we shall see how equally and justly God the Father beareth himselfe both to men and Angels, neither willing nor working any thing that may be derogatory either to himself or any property in his nature.

CHAP. 12.

Of Creation.

IT cannot bee denied but that Almighty God did intend the communication of himselfe in his perfections to his creatures. Amongst all the creatures men & Angels were most perfect, & the fittest both to receive and declare that very eminencie & excellencie of his goodnes, upon whom he stamped the impress and lively Image of his owne holinesse
and

and righteousness. Creatures indeed mutable (otherwise they had not been creatures) & lyable of themselves to offend him that had beene so bountifull to them: yet no such thing was intended of him, as their sinne, ruine and destruction. For as hee which reares up and frames a house of combustible matter, which may catch fire layed unto it and be resolved into ashes, doth not intend any such thing as his end in building, but rather the good use of it in inhabitation, and is sory for the casuàlty and accident that hath befallne his worke. So Almighty God making men and Angels holy and just, the very master-peece of all his creation, intended no such dominion as to delight himselfe in their wofull misery and subversion: but because they were mutable and left in the hands of their owne free will, they might of themselves affect a change by their aversion from their Creator, and conversion to the creature; and so become as infamous as ever hee made them glorious. St. *Augustin* an holy Father pleading the soveraignty of God, hath words to the same purpose. *If mankind created at the first of nothing, were borne without the debt and due originall of death and sin, and yet the Almighty Creator would of them condemne some to everlasting perdition, who would say unto him, why hast thou so done? For he who when they were not gave them to be, had it in his power for what end they should bee. Neither might the rest aske, why, the merits of all being alike, the judgment of God should differ: because the Potter hath power over the clay to make of the same lump one vessel to honor, and another to dishonor.* I will adde to

Aug. de Prædest. & Grat. 6. 16.

S. Augustin, a companion that hee may not bee thought singular, and that by the mouth of these two witnesses, their opinion (though not confirmed for the most authentically) yet may bee the more credited and respected.

*Oecumen. in
Rom. 8.*

Oecumenius brings in *Photius* challenging God the same prerogative. *Grant* (saith hee) that God hath made thee thus, yet is it not just for thee to speak against God, or to accuse him. For albeit thou wilt yeeld no greater prerogative to him, who is above all understanding and speech, yet were it absurd and impious that thou shouldest take from him that that is common to all workmen, who in any sort frame or fashion any thing, namely that no work accuseth or reproveth the maker: but every workman is at this liberty to worke and fashion as he will, and is not blamed, especially by the thing which he hath made. Therefore although thou be so made as thou sayest, yet according to the common rule and condition of things made, thou art not to repine, or gaine say thy maker.

He were an accursed *Cham*, that would sport himself to see any holy man, much more a reverent Father to lie uncovered in the midst of his owne shelter, and afford him no garment, no not the mantle of a charitable construction. It is a wonder to see how some men take an unnaturall felicity, in not only discovering, but also calling in others to behold the supposed blemishes of their Christian brethren, which neverthelesse they have derived from their Predecessors. And in this our adversaries have excelled. I doubt not but the forenamed Authors were content with the blessed Apostle, to rest upon
this

this, that *there is no iniquitie with God.* And S. *Au-* Rom. 9. 14.
gustin defendeth the absolute dominion of God be-
 tweene these two termes, an absolute beginning,
 and an absolute end. *He that gave them to be, had it*
in his power for what end they should be, he being Al-
pha and Omega, the first and the last : and who dare
 checke and challenge him in leading all creatures
 from himselfe to himselfe. *Photius* speakes of the
 liberty of a workman, who from himselfe frames
 and fashons his owne worke to his owne end. And
 so they both free the Majesty of God from all at-
 tainder of injustice or supposed wrong. But I must
 needs confesse they walk the fayrest way, that stand
 not here to examine Gods power, but regulate
 themselves by his justice (which being mutuall be-
 twixt God and his creature, gives due on both sides)
 and therefore find no more in creation then a possi-
 bility to sin : no end of damnation intended, more
 then a wiseman framing a Iewell, intends the bre-
 king of it. God deales squarely and exactly, who
 having made men and Angels as it were the perfe-
 ction of beautie and the rare objects of admiration,
 takes them into his custody, and by the conduct of
 his disposing Providence both of preservation and
 government, intends rather their happinesse then
 misery. But seeing his great power to make, and his
 wonderfull care to keepe man, is thus ungraciously
 abused, he is content for the further declaration of
 himselfe, to suffer a way to be made for the execu-
 tion of his justice and mercy. Election maketh ves-
 sels of mercy; and the *proper seat of mercy is misery.*
 Come we then to Providence; and see how God
 deales there with his creature.

*Tutus est cum
 alijs rectè senti-
 re, quàm errare
 cum Origine.
 Vinc. Liv.*

*Rom. 9. 23.
 Misericordia
 propria sedes
 miseria est.
 Bern.*

CHAP. 13.

Of the order of sins, and which Person is most properly offended in the fall.

BEfore we come to providence in particular, I thinke good to acquaint you with a speciall place of Scripture making way for the declaration of our Apostasie. *Mat. 12. 31. All manner of sin and blasphemy shall bee forgiven unto men: but the blasphemy against the holy Ghost, shall not be forgiven unto men.* The reason of this is apparent in the consideration of the order of the three persons manner of working formerly delivered. If a man sins against the Father, because hee workes by his Sonne and Spirit, it may be forgiven, meanes are at hand to helpe the creature, as the mediation of the Son, and worke of the Spirit. If yet wee proceed further and speake evill of the Sonne of man that came to redeeme us (as did many of the Iewes) yet we are certified that even that most unthankfull sin is likewise to be forgiven: because the Son worketh by his Spirit: and as long as he knocketh at the door of the heart by the same, there is hope that the reconciliation offered us, may bee applied unto us. But if after all this wee proceed to that height of blasphemy, as that wilfully and maliciously we set our selves against the third person, and we begin to hate and spite the good things we have received by

by him, then we are left as desperate and without cure: for the Spirit worketh by no other. What an heauey judgement fell upon *Ananias & Sapphira* for suffering *Satan* to fill their hearts as to dissemble with the Holy Ghost? Even hypocrisie (profession remaining) is a dangerous step, and the next doore to that unpardonable sin. How easily may they be given over to persecute that truth with the hand and tongue, which inwardly they have denied. *Peter* denied *Christ*, but feare within made him utter with his mouth what hee thought not: but these out of a dissembling shew of charity, and covetousnesse of heart, had rather forsake the truth in their hearts, then utter it with their mouth, rather lose grace, then part with the whole price of their possession. A lie is a speciall sinne against the Holy Ghost, because his proper worke is to testifie of the truth. I doe not say it is that sin against the Spirit which cannot be pardoned: yet most dangerous is it to lye against him that reveales unto us the truth. And therefore I wish all to beware, and take heed of sinning after the knowledge of it: for by growing obstinate they will bee forsaken of the Spirit, and then who shall recover them, seeing there is no fourth person to worke by. By all this it appeares that finnes and blasphemies are to be thought of as they are committed against each persons manner of working. And so with subjection to better judgement, I am verily perswaded that mans Apostasie and revolt from God, was especially against the Father. For it cannot be denied, but that it was a sin against our creation: and therefore principally

against the first person. Come we then (seeing the Father goes along still in the series of his worke) to his Providence: and there wee shall finde no lesse care of keeping and preserving his creature, then he had in the first framing of it.

CHAP. 14.

Of mans Government in the estate of his innocencie, and the losse of it.

*And after calum-
niare semper a-
liquid bare.*

Our Adversaries more then by an Alchimi-
sticall extraction, would draw from the re-
verend Professors of our Church, and the
Doctrine maintained by them, most odious and
blasphemous consequences, as that God is the Au-
thor of sinne, that God truly and properly sinneth,
yea, it is he onely that sinneth (and not man the Actor
in it. Bellar. de Amis. Gra. et stat. Peccat. l. 2. c. 4.
5, 6, 7. But this is no new slander. St. Augustine
was burdened and accused in the like manner by the
Pelagian Heretiques. Aug. ad Artic. sibi falsè imposi-
tos, Art. 5. All which malicious and reprochfull
allegations, are already non-suited, and sufficiently
disproved and rejected by our owne Divines. I shall
not need so much as to gleane after the full Carts,
but will onely proceed with the Fathers govern-
ment of man in his direction to an eternall estate.

God made Man righteous, and left him in the
hands of his owne counsell, to make triall of his o-
bedience, that he might see what he could doe for

his owne good. Who is therefore assaulted and surprized by temptation, not with any enforcing might, which violently might constraine him, but by the wilie stratagem and collusion of the Devill, appearing visibly in the assumed shape of a Serpent, and by the intricing allurements of the woman. For grant that the Devill was the Father begetting, yet mans heart was the Mother conceiving: and what could that Father have done, without the conception of the mother? That God suffered this triall, is by no man questioned: else how could the enemy have entred the lists, and given man the on-set; yet it was by his owne instigation. I know that the *evill Spirit* which vexed *Saul*, is called *the Spirit of the Lord*, 1 Sam. 16. 14. 15. But give Gregory leave to expound it, and no dishonour shall redound to God. *It was* (saith he) *a Spirit of the Lord by leave and licence of just power, but an evill Spirit by desire of an unjust will: one desirous alwaies to doe evill and mischief, but hee is not at his owne libertie to doe all that he desireth.* Nay he cannot wreake his furie upon a company of brutish swine, but he must intreat hard to be licenced. Neither is hee left to riot and runne at randome: but though the impugning of men by the Devils proceed from the malignitie of their natures, yet (as *Aquinas* speaks) *the order of their impugning is from God.* Who as he can restrain and curbe them in their enterprizes, and is able to afford sufficient strength for their resistance and repulse, yet hee is sometimes pleased to give way unto their provocations, and by the right ordering of such wretched instruments, to bring about

Astutiam suadendi, non violentiam cogendi habet. Aug. in Psal. 91.

Greg. mor. l. 2. c. 6
Omnis Diaboli voluntas injusta est, sed omni potestas permittente Deo, justa.
Mor. l. 18. c. 2.

Aquin sum. Part. 1. q. 114. Art. 1.

Greg. Mor. 16.

c. 12.

The good man

is not to be

judged by

his owne purposes. So saith the same Gregory: It cometh strangely to passe, that that which is done without the will of God, yet is not against his will: because whilst sinfull deedes are turned to good use, those things serue the counsell and will of God, which notwithstanding are repugnant unto it.

Aug. Enchir.
cap. 96.

Aug. in Psal. 93.

Aug. Epist. 48.

Aug. in Psal. 93.

Aug. Epist. 48.

Aug. in Psal. 93.

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Aug. in Psal. 93.

Aug. Epist. 48.

Aug. in Psal. 93.

Aug. Epist. 48.

But that we may proceed in some distinct order, we will fall upon the consideration of these foure specialties: the facultie moving, the motion it selfe, the rule guiding, and the end whereunto it is directed. In the two first, wee shall have man acting his owne part: in the two last, God effecting his owne will. For nothing is done (saith St. Augustine) unlesse the Almighty will have it done, either himselfe doing it, or suffering it to be done: whom wee shall here finde doing some things alone, and suffering some other things to be done by man. Not by a bare conniuepce, as if hee had no stroke or hand in them (for such a permission cannot stand with providence, which is not passive, but active and energeticall, disposing and ordering all things sweetly from the beginning unto the end) If the delivering of Christ (saith the same Father) and not the minde of the deliverer be to be considered, Judas did the same that the Father did, and that Christ himselfe did. Why then in all this is God just and man guiltie, but because in one thing which they both did, there was not one cause for which they did it: And hee that truely examineth and compareth the blameable causes with the blamelesse, shall finde the same effect, but not the same manner of working. For he is a poore Logician that cannot distinguish of causes principall,

pall, instrumentall and accidentall. Man and the De-
 vill, were the chiefe Actors and Authors of evill.
 Of the Devill, *Lactantius* speaks thus: *Solatium* Lact. Instit. lib. 21. c. 15.
sua perditionis perdendis hominibus operatur. The
 Woman and the Serpent assist Satan to deceive
Adam, and are all guiltie, but not in the same de-
 gree. The holy and vndefiled Law of God questio-
 ned by the subtile Serpent, or rather Satan in him,
 was made the subject of their whole discourse. Hee
 like a subtile Lawyer desires no more advantage in
 the quarrell, then to picke out an exception of ine-
 qualitie in the Law, and irregularitie in the rule,
 whereby hee obtained an easier admittance into
 their companie, who were the more willing now
 to parlie with him. Error is craftie, and out of the
 power of Rhetoricall insinuations, oftentimes car-
 ries away probability from truth, especially whiles
 our eares are open, and our tongues set on worke
 to yeeld a deceiver conference.

Now the Law being thus abused, could not but
 act a part in the sinne, and the ordering of it, this be-
 ing the best part of Gods government, which
 shewes forth both his providence and prudence in
 the carriage of every businessse. When *Julian the*
Pelagian said, that men were ther delivered over
 to their owne lusts, when they were left by Gods
 sufferance and permission, and not given up by his
 power to sinne, St. *Augustine* returned this answer,
As though (saith he) *the Apostle had not coupled these*
two together, both Gods sufferance and his power, Rom.
9. 22. What and if God would to shew his wrath, and to
make his power knowne, suffer with long patience, the
 H 3 vessels

*Aug. contra Ju-
 lian lib. 5. cap. 3.*

ibid.

Ezech. 14. 9.

Disp. theol. thes.
10. p. 300. 130.

vessels of wrath prepared to destruction? And whether of these wilt thou assent unto, or expound the place of (saith the same Father.) If that Prophet be deceived when he hath spoken a thing, I the Lord have deceived that Prophet: and I will stretch out my hand upon him, and I will destroy him out of the midst of my people Israel. Is this Gods permission, or his power? wilt thou now reply, I the Lord have deceived that Prophet, must be thus understood, I have forsaken and departed from him, that according to his deserts, being deceived, he might erre? This construction was strange to St. Augustine, that Gods providence should be a bare permission to leave men to themselves, and that counted government, which suffereth creatures not to bee governed. Arminius in his disputations, (like another Iulian the Pelagian) saith, *Permissio est suspensio efficientia divina*: permission is the suspension of Gods efficiencie, when as all men grant permission to belong to Gods providence: and providence cannot but bee defined as a part of Gods efficiencie. So that he might as well say, God suspends his providence, and by a bare permission takes away the action and operation of it. But because these matters are weighty and important, we will come first to handle the facultie and motion of man, and then speake of the rule and end of Gods providence in sinne, as each of them lies in order.

CHAP.

CHAP. 15.

Of the will and action of the man in sinne.

GOD made man the free beginner of his owne actions, and so indued with originall righteousness, that as he was conformed in nature to his owne image, so in all his actions hee might conforme himselfe to his will and Law. Yet was he not left without his guide and government, but onely without the rigour of constraint, and prevalence of coaction, to stand or fall at the pleasure of his owne will. For though (as *Augustine* speakes) it be in the power of evill men to sinne, neverthelesse in their sinning to doe this or that by their transgression, is not in their owne power, but in the power of GOD, who severeth the darkenesse from the light, and so ordereth the same, that doing against the will of God, they doe nothing but what God will.

Deus non facisset homines, si non facisset liberos. Theophyl. in Evangel.

Aug. de Prad. sancto 16.

Nebuchadnezzar is called the *Lords Servant*, because hee unwittingly did that for GOD, which most willingly he did for himselfe. And God often worketh by such tooles, and striketh by such staves, as thinke themselves *Lords* of their own weapons. And it is truely said by *St. Augustine*: *Sicut non est mala voluntas à Deo, ita non est potestas nisi à Deo.* This as he bestoweth, so he freely disposeth of it as seemeth best to his divine wisdom.

Ier. 25. 9. 27. 6.

Aug. ad Simplic. Lib. 2. Quæst. 11

But leave we the facultie, and come to the motion: wherein we are to consider the act, and the defect,

rather to one evill then another, not by the position of the evill it selfe, but by the permission of it. They are the words of *Bellarmino*, confessing that to be true (being convicted in his owne judgement) which he opposeth as false in others. This he further explaines out of *Hugo de S. Victore*, who placeth the corruption in the will, yeelding the act and order to God, &c. So that the action respecteth two causes and two ends: as proceeding from an evill will, to an evill end, it falls upon man to acknowledge it for his: but as it is ordered of GOD to a good end, so it must needs come from him that so well disposeth it. Whose worke may bee a little more considered, both in the beginning, progresse, and end of every action. In the beginning by prohibition and permission of the sinne. In vaine should God forbid it, if hee meant never to permit it. *It is just* (saith *Gregory*) *that the Almighty God suffer that to be done, which notwithstanding hee forbiddeth to be done.* In the progresse of sinne, appears Gods direction and limitation of it, who directs it to what object, & to what end he pleaseth, & limits it, that it breaks not beyond the bounds he prescribes it: the very moment of time when it shall breake forth, and the duration how long it shall continue, with the measure of increase, strength, and vigour of it, and at his pleasure suppresseth the violence of it. In all which hee exceedingly commendeth his owne goodnesse, so disposing the doings of wicked men, that they may not befall irregularly; because evill being ordered and ranged in his due place, doth the more eminently grace and set forth the things

Ibidem ex Hugone. Deus non dat malis voluntatibus corruptionem, sed ordinem. l. 2. c. 13.

Greg. mor. lib. II. cap. 2.

Pro tempore, quando, quamdiu: pro mensura et magnitudine, &c.

things that are good. *Greg. Moral. l. 18. c. 17. Aug. Enchir. c. 11.*

Basil Ser.

In the consummation he proceeds further to declare himselfe either in the pardon or punishment of it, shewing mercy to some, and hardening others in their obstinacie, which *St. Basil* illustrateth by this comparison. *As Physicians (saith he) use the poyson of the Serpent, thereof to make a healthfull medicine: so God the most wise and provident disposer of humane affaires, maketh use of the sinnes of his children for their further exercise and humiliation, as hee likewise turneth the malice of the Devill to be a furtherance of grace unto them. vid. Aug. de Natura et Grat. c. 27. De Civit. Dei, l. 14. c. 13. De Prædest. et Grat. c. 20. In Psal. 92.* So in justice he punisheth the contumacie and rebellion of the wicked with a reprobate sense, and gives them over unto Satan to be taken captive at his will. Of the former speakes *St. Augustine*, that it is a heavy wrath of God, whereby a man suffereth not any thing painefully to grieve him, but doth that that filthily liketh him. *Aug. cont. Advers. Leg. et Proph. lib. 1. c. 24.* Of the latter, *St. Gregory*

Greg. Moral. lib. 2. cap. 6.

tels us, that the unjust will of the Devill, serveth God for the use of just judgement. But how and in what manner (most secret, yet just) God executeth these most grievous punishments upon the soules of men, whereby they fall from one iniquity to another, I referre the reader to these testimonies following. *Aug. cont. Julian, l. 5. c. 3.* Where the Father proves strongly against *Julian*, that Satan was not barely permitted and suffered, but that God sent the evil spirit, made choyce of him, and that it came of the judge.

judgement of God. In Psal. 77. That by the will of God, the evill spirit deceived Ahab. Paul speaking of Rom. 3. 17. the Idolaters punished with a meet recompence of their error, is expounded by St. Augustine of such a damnation, as with the guilt thereof they were the more hainously entangled: and surely in Gods just judgement thus to be intangled, is more then to be permitted. He noteth further, that it was behovefull for God so to doe. For man that sinneth, is punished of God, and not permitted to bee his owne tormenter. De Grat. et lib. Arb. cap. 20. 21. and that he worketh in the hearts of evill men, &c. Greg. Moral. l. 25. c. 9. Sinne is stricken with sinne, and the increase of sinne is the punishment of the sinner. Former sinnes are causes of latter, and latter punishments of the former. Ambrose in Psal. 37. expoundeth the hand of God to be his power in punishing. Indeed murther and incest bewailed by David, were the hand of the enemy: but we are to know (saith he) that where the Devill woundeth, the arrowes of the Lord are said to wound, who gave the Devill such power to wound. As if a man give charge to have his servant beaten, is not he said to beat him, albeit he be stricken by another standing by? All which shewes a government of the Action, a most wise and holy providence, and no such permission as is wrongfully called a suspension or want of efficiencie. But let us leave the facultie and the motion, and come to the rule and end, which will cleare God from all touch of injustice.

CHAP. 16.

Of the Law, and end of God, in mans fall.

Aug. in Psal. 91.

ST. *Augustin* hath such a speech to those that would father their faults upon the Devill: *If Satan* (saith he) *had beene the onely speaker, and God held his peace, then mightest thou have some colour of excuse: but now thine eares are set in the midst betwixt Gods admonitions on the one side, and the Devils suggestions on the other: why dost thou incline thy selfe to these, & turne away from those? Satan ceaseth not to perswade that which is evill: but neither doth God cease to advise us that which is good. If by the perswasion of Satan thou hast done any evill, let Satan goe, accuse thy selfe, &c. Adam was not left destitute of God without instruction to withstand Satans opposition: for hee had a compleat rule of righteousness within, and two Sacraments without him, to seale unto him the undoubted truth of Gods Law. The two trees stood in the midst of the garden, that they might bee most obvious to his eyes: the one to confirme him in the promise of life upon obedience, and the other to assure him of the commination of death upon transgression. Thus God having left him armed within and without, and given him sufficient weapons both for fight and for fence, admits the adversary, who enters within the lists, and assaults him with a fit temptation. He
talkes*

Gen. 2. 9.

talkes not here of giving Kingdomes and earthly glory, which he knew were too base and mean proffers to so noble a creature as man, who already was made Lord Deputie and Viceroy under God over all the earth. He therefore comes close to the point of his perfection, and that was the augmentation of his knowledge, which hee could not doe but by calling in question the Law whereby hee was limited and confined : this standing in mans heart as a resolved truth, he could never prevaile. But with this he begins, having provided himselfe of his instrument : *Yea hath God indeed said, ye shall not eate of every tree in the garden?* And having propounded the question to the weaker vessell, shee begins to shape her answer : *we have libertie to eate of all the trees, save on the forbidden tree in the midst of the garden,* which wee may not so much as touch, lest we die. This peradventure, gives Satan some encouragement, that now hee may contradict the Law, and ascertaine the woman that they shall *not die at all.* And to presse home his temptation to the full, he affirms most impudently and untruly (covertly accusing God as envying them so great an excellency) that if they would touch and tast, they should have *their eyes opened, and be as God himselfe, knowing good and evill,* the onely perfection of reasonable creatures, and without which all Paradiſe would doe them no good. The woman seeing the tree good for meat, pleasant to the eyes, but above all to be desired to get knowledge, will not be checked by the Law, nor feared by threats from giving care to so faire a motion. Thus the Law being de-

*Ἐκ τῆς ἐξουσίας τοῦ θεοῦ
ἰσχυρῶς ἠντιπαύει
Plato.*

sperately opposed, conscience silenced, *shee takes, and eates, and gives to her husband:* and all on the sudden, as if they had tasted poison, they stand amazed, horribly afraid, the gastly eyes of their consciences staring upon them, putting them to flight, seeking shelter from God, and would have beene glad they could have hid themselves from themselves. They are arraigned, convicted, and can justly looke for no other sentence but death, except the Iudge in mercy will reprieve them, and send them a Mediator to save and deliver them from the heavie curse whereinto they had plunged themselves. And all this is the worke of the Law: the Devill, our first Parents, and God himselfe makes it the whole subject of this dispute.

And here we see divers effects of the Law. First, *direction:* secondly, *opposition:* thirdly, *conviction:* As it was plaine to direct, so powerfull to oppose; as ready to assist in well doing, so as forward to resist in evill doing. These two things stand like the Angell that hindred *Balaam* in his journey, crossing the way of Satan and our first Parents. If the lawes direction prevaile, Satan must be foyled, and man hindered of a supposed good: but in this case, *Quod non licet acrius uris;* man will not be tutored by the law, tho in it selfe a Schoolemaster: such bounds and banks he liketh not; no law shall keep him from knowing, he will like the Creator prove a Law to himselfe, and become wise without a rule, and good without a Law. Thus provoked, he falls foule upon the Law, and the Law lies as heavie upon him. He now feesles that the *Law is the strength of sinne,* and
that

*Veritas ideo
semper invisa
est, quod is qui
peccat vult li-
berum habere
peccandi locum
Lactant. Instit.
lib. 5. cap. 9.*

*Quod volo pro
canone fit. So
said Constantine
the Emperour.*

that sin is the sting of death. No marvell then if innocency could not stay it selfe from opposition, if the guilty sonnes of *Adam* both harden and harden themselves to fight against Gods truth within them or without them. From the blood of *Abel*, to the blood of *Zacharias*, from *Prophets* to *Apostles* and all the Saints of God, tell mee if the opposition of Gods Law have not beene the cause of bloodshed, and every sin of presumption or resolution to doe evill? Without the Law sinne is dead, and men beleeve they are then alive, flattering themselves that they doe *vivere et valere*, not being able to descry the enormities of their lives, nor yet feeling the convulsions of a galled conscience; but when the commandment cometh, sin reviveth: and because few dye or are slaine by the Law, they grow out of measure sinfull. *Pharaoh* is then worst, when God sends *Moses* and *Aaron* unto him: what caused so many Martyrs to lose their lives by their enraged Persecutors, but because the Law of their God did shine forth cleerly in their workes? What at this day makes men of reprobate minds to maligne their neighbors more righteous then themselves, but the eminencie of Gods graces in them? their sore eyes cannot endure to looke upon the sunne of other mens vertues. If men wold live in the clouds, and hide their sincerity under the mantle of an infolded profession, they should not so exasperate the minds of wicked men against them. This, this I say is the worke of the Law opposing our corruptions, whereby mans sinfull heart swels the more, and breaketh over the banks, and filleth every channel

Rom. 7. 8, 9, 10.

Bonus vir Caini
Seius, sed ideo
malus quia
Christianus.
Tertul. Apol.

ness and sinke in the soule with most horrible abominations.

Let us then view this worke of the Law in *Adam*, which seemes to be a worke of irritation: not that the Law causeth sin properly; but accidentally and occasionally. *The Law is holy, just, and good*: but because it limits mans liberty, and stayes the current of his passions and desires, it makes him runne over like some furious streame with raging and roaring, which cannot rest, whose waters cast up mire and dirt,

Sic ego torrentem, quàm nil obstabas eunti, Levius, et modico strepitu decurrere vidi: At quatinus trabes, obstructae, saxa tenebant, et hinc spumens, et feruens, et ab obice furior ibat.

Such is the corruption of our untamed will, that it rebelleth so much the more, by how much it is crossed and controlled, and the sinfulness thereof appeareth exceedingly sinfull. Even as a deepe river when nothing hindereth the constant course of it, hath a still and dead motion, but stopped, swelleth and overfloweth all: so mans wil being dead and quiet of it selfe, when the Commandement cometh, reviveth, riseth against it, and can be kept within no bounds or compasse. And hence the Law is called, a killing Letter (saith the M. of the sentences) because forbidding sinne, it increaseth concupiscence, and addeth guilt and power unto transgression, till grace doe make us free.

Adde we the end, and that is double: either the Law savoureth of life unto life, or death unto death. The proper effect of the Law is life, which it would

pro-

Rom. 7. 13.

Gens humana
fuit per vetustum
nefas.

2. Cor. 2. 16.

produce, and by a new life wrought in us, bring us to its proper end : and thus it *savours life unto life* : But accidentally and occasionally it brings forth death : and by their death in sinne, they are led to the death of damnation. And this was represented to the eyes of *Adam*, and thereby suggested to his minde by the two trees: the one of life, which hee might freely feed upon : and the other of the forbidden fruit, which hee might not touch or tast of, upon the perill of destruction. Now the Law written in his heart, and the seale of it without, are become an offence unto him : these are the blockes cast in his way, that he will either stumble upon, or steppe over. And here he takes his fall : and who can say to God, blacke is his eye, or impeach his providence with the least attainder or staine of sin? Here is no omnipotencie, but the plaine paths of the Almighty, no miracles but ordinary providence, a course of law well beseeming the government of the Creator, and no waies prejudiciall or hurtfull to the creature. *Thy perdition (oh man) is of thy self.* God left thee in good estate, made thee a free beginner of thine own work, sustained thee in thy actions, governed thee to thy end: if thou have missed it and miscaried, condemne to selfe. Now may the Law speake for him, as Gods Ambassador : *I am unto God a sweet savour of Christ in them that are saved, and in them that perish.* Glory (O Lord) in the workes of thy hands, and let all that thou hast made, magnifie thy Name.

Of this occasionall and accidentall cause, reade these testimonies of Fathers and Schoole-men. St.

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Augustine

Augustine writing upon Psal. 104. reheatseth such like words: *Non cor illorum* (saith hee speaking of the Egyptians, who causelessly did hate the Israelites) *malum faciendo, sed populo suo benefaciendo cor illorum sponte malum convertit ad odium*. Gods message to Pharaoh of doing good to his people, makes, both him and all his people to hate Israel the more, Psal. 105. 25. They dealt untruely with Gods servants, because God dealt truely with them. Psal. 69. 22. *A table of plenty & abundance becommeth a snare unto the wicked; and their prosperity is their ruine*. Or as wee commonly read it, *the things that should have beene for their wealsh, become unto them an occasion of falling*. Who seeth not how beggerly and barren ground turneth sweet raine to hurtfull weedes? corrupt stomackes, good food into filthy humours? dunghill carions send forth noysome vapours from the comfortable sun-shine: *Senacherib* succedes against Idol gods, and blasphemeth the living God. But I will but onely mention the rest, and so conclude this point. *Origen in Num. Hom. 23. Contra Cels. lib. 6. De princip. lib. 3. c. 1. Aug. de Prædest. Sanct. c. 16. De Grat. et lib. Arb. c. 20. 21. Cont. Advers. leg. et Proph. l. 1, c. 24. Thom. Aquin. in Rom. cap. 9. lect. 3. Bellar. de Amis. Grat. c. 6. l. 2. c. 12. 14 & 16*. And thus according to our weak indeavour, wee have brought on the worke of the Father, having fitted it to joyne with the Sonnes in our Redemption.

CHAP. 17.

Of the Fathers proceeding in and by the Sonne.

THe order of working resolves us plainly, that the Sonnes dispensation is according to the Fathers inchoation. What the Father beginneth, that the Sonne dispenseth, *Ioh. 17. 2. Christ gives eternall life to as many as the Father hath given him. verse 4. Finisheth the worke that the Father gave him to doe. He neither heareth (Ioh. 15. 15.) speaketh, (Ioh. 12. 49.) or worketh (Ioh. 5. 19.) any thing of himselfe: he is sent of the Father, Ioh. 12. 49. commeth from the Father, Ioh. 16. 28. and hath his cup given him of his Father: yea, the very persons for which all this is to be done, are given him of his Father, reade Ioh. 17. 6, 7, 8, 9, 10, 11, &c. There is nothing given to Christ, that is not first of the Father. I pray not for the world (saith Christ) but for them which thou hast given me: and marke the reason, For they are thine. First the Fathers, then Christs: his by election, Christs by redemption. By meanes whereof, all the Fathers, are Christs, and all Christs, the Fathers. And as the Sonne can doe nothing but from the Father: so the Father can doe nothing but by the Sonne, *Ioh. 14. 6. I am the way, the truth, and the life: no man cometh to the Father, but by me. Ambulare vis? Ego sum via. Falli non vis? ego sum veritas. Mori non vis? ego sum vita. Hoc dicit Salvator tuus: non est quod eas, nisi ad**

Ioh. 14. 7. 14. 19.

me: non est quæ eas, nisi per me. But we need no commentarie. the text explaines it selfe. *I am the way,* because no man cometh to the Father but by mee. *I am the truth,* because if ye had knowne me, ye should have knowne my Father also, &c. *I am the life:* because I live, ye shall live also.

By all which it appeares, that the Father in the worke of our salvation, proceeds in and by the Sonne. Chosen in Christ, is diversly expounded, and by the Arminians laid as a ground of their corrupt doctrine. Some expound the words (*in Christ*) as a Mediator, or means, by which the elect are saved. Others, *in Christ*, as in an Head, Christ being the first of Gods elect, and the beginning of all spirituall blessings, Colos. 1. 18. 19. the head, the beginning, the first borne, and one that hath the prebeminence in all things, Col. 2. 10. the Head of all principality and power, Eph. 1. 21. 22. To him not onely the Church is subject, but the whole world: the one as members to their Head, the other as vile things under his feet, Eph. 5. 23. Christ is head of his Church, and Saviour of his body. And so hee may bee called a Head, a Fountaine and foundation as hee saveth. Thus hee is the fulnesse of his body, and his body is the fulnesse of him. And in this sense we may well be said to be chosen in him, because as we are taken out of mankind, wee can have no fulnesse of grace or glory, but in him. It pleased the Father, that in him should all fulnesse dwell, Colos. 1. 19. and againe the same Apostle brings it in, as a new reason to disswade the Colosians from humane inventions, of Philosophie, traditions, Jewish ceremonies, of the
invoca-

Ephes. 1. 23.

invocations of Angels, or mediation by them. And why? because Christ is sufficient for all assaies without them. *For in him dwelleth all the fulnesse of the Godhead bodily, and we are compleate in him, who is the very head of all principalities and powers. In him are hid all the treasures of wisdom and knowledge.* Colof. 2. 9, 10. Here is *ὑπερβολὴ πλούτου σοφίας καὶ γενήσεως*, a redundancy of all wisdom and understanding. *πλοῦτος τῆς χάριτος*, the very riches of grace. Colof. 2. 3. Eph. 1. 8.

But to come a little nearer. *The Father in him bath blessed us with all spirituall blessings.* And yet more fully: the Father hath chosen the most despised and contemptible things in the eyes of the world, that no flesh might glory in his presence: but that wee might know, that of him alone, we are all that wee are in Christ Iesus, who of him is made unto us, wisdom, and righteousness, and satisfaction, and redemption, that according as it is written, *hee that glorieth, let him glory in the Lord.* We may therefore be said to be chosen in Christ two waies: first, as a Head, not to his Father, but to us, the Head of the elect, not of the election. *We* are predestinate* (saith the Apostle) *to be conformed to the image of his Sonne, that hee might be the first borne amongst many brethren.* Hee is first blessed of the Father, then we in him: and this for order. Secondly, wee are chosen in him as a fountaine of grace to us, but not unto his Father. *He is made to us wisdom, righteousness, sanctification and redemption, but not election.* First, he is the Head of grace received from the Father: for it was his good pleasure to elect him, when he might have left us, and imposed no such office upon his Sonne;

* Rom. 8. 29.
Christus est caput
Ecclesia secundum triplicem respectum.

I Secundum ordinem, quia sicut caput est prima pars in animali; Ita gratia Christi est altior et prior secundum propinquitatem ad Deum, et omnes alii gratiam receperunt per respectum ad gratiam ipsius: secundum illud, Rom. 8.

Quos præcivit, hos et prædestinavit conformes fieri imagini filii sui.

2 Secundum
perfectionem
quantum ad ple-
nitudinem omni-
um gratiarum :
Vidimus eum
plenum gratie
et veritatis,
Joan. 1.
In capite enim
vigent omnes
sensus.

3 Secundum
virtutem influ-
endi gratiam in
omnia membra
Ecclesie. De
plenitudine e-
jus nos omnes
accepimus, Jo-
an. 1. Aquinas
Par. 3. Q. 8. Ar-
ticulo 1.

Aug. con. Faust.
lib. 14. cap. 12.

as now by his appointment hee hath undertaken. Secondly, he is the head of grace derived unto us : for as the Father blesteth us in him, so he chooseth us in him : & that is, by giving of us of his fulnesse, and making of us compleat in him. He is the chiefe Heyre, Heb. 1. 2. we heires annexed, Rom. 8. 17. & therefore is the first chosen of the brethren, & the blesser of the.

But here comes a hard knot, that must be untied. It seemes that rather Christ is chosen in us, then we in him : for he becomes Mediator for our sakes, and because we are sinners, he becomes a Saviour. And reason teacheth us, that the maladie is before the remedie, and the disease before the cure. I answer : Christ is considered two waies. First, as an head over his members : Secondly, as a meanes ordained for their atonement. As a head over his members, he is first in order : as a meanes for their good, he becomes their servant, makes himselfe of no reputation, is found in their shape, in the which hee humbleth himselfe, and becomes obedient unto death, even the death of the Crosse. So he that is first in the Fathers benediction, will make himselfe last in mans malediction. *Benedictus in justitiâ suâ, maledictus ob peccata nostra.* And thus hath God the Father made him to be sinne for us, who knew no sinne, that wee might be made the righteousness of God in him. Thus, thus I say, was our heavenly Father reconciling the world unto himselfe, not imputing their trespasses unto them. Mans Law alloweth no man to die for another, especially as Masters for their Servants. Wee appoint (say the Emperors *Arcadius* and *Honorius*) that punishment shall bee there, where the fault is

committed. Let offences binde their committers, and let no feare of punishment extend further then to such as be guilty of the crime. But our most mercifull Father having loved us in his Sonne, and finding us in our finnes, spares not his Sonne, but gives him to death for servants, yea, servants of sinne. So that now wee may lay our hands upon the head of this Scape-Goate, upon Christ our offering, and repose our finnes and sorrowes thereupon. The Ancients have well observed, that the sacrifice for sinne, is called sinne, not barely (as Papists would have it) a sacrifice for sinne : but because the offerer was to lay his hands upon the head of his offering, there as it were to lay the penaltie of his owne workes. So *Theod. in Levit. Qu. 1. Origen in Levit. lib. 1. Aug. in Psal. 22. Elias Cretens. in Greg. Nazianz. orat. 5.* Heb. 4. 29. Levit. 4. 16. 21

And this I thinke may serve to shew us how wee are chosen in Christ as the Head, and saved by him as the meanes. All which manifestly appears by laying *Eph. 1. verse 3. with verse 4. καθὼς ἐξέλεξατο* as he hath blessed us in Christ, so hath he chosen us in Christ. Now the Father blesteth us in his Sonne, as he hath made him the Head of the elect, and the meanes of our good. GOD the Father (saith our Article) having decreed to deliver from curse, and bring to life, hath chosen us in Christ as the fountaine of our deliverance and salvation : and by the same Christ as the most effectuell and infallible meanes brings it to passe.

The third exposition followeth, and that is of *Arminius*, who goes higher, and makes Christ the fountaine and foundation of election, that is, of his generall

generall election: for another foundation is laid of personall election, and that is faith. So that not onely Christ, but Faith wrongeth the Father in his worke.

CHAP. 18.

Of the erroneous and preposterous foundation of Election.

Christ is made the foundation of the Election of a qualitie, and the qualitie is laide as the foundation of the Election of mens persons. For what is the generall Predestination, but of Faith, and the speciall, but of persons indued with that grace. So that God must choose first the *accident*, and then the *subject*; first the *qualitie* of a new covenant, and then the *people* adorned with that *qualitie*. So that Christ is or may bee a foundation without a building, and a head without a body. In regard of this foundation, *Judas* as well as *Peter*, *Caine* as *Abel*, *Esa* as *Jacob*, are built upon Christ, or rather no man at all: the Father intending to lay this ground for no other purpose, but to make it possible for him to lay another, as ayming at no mans salvation in particular more in this, then at another. All equall to be laide, or not to be laid upon this foundation. And so the Father hath chosen none in Christ certainly: it is at every mans will and pleasure to further or hinder this building. Peremptorily the Father makes choyce of none, but
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upon the foresight of their faith in Christ. All this plainly teacheth, that there is no election at all. For generall election includes all : and speciall election prescribes God what he must doe. Hee that chooseth all, chooseth none : and hee that is limited in his choyce of some, is tyed to doe as they will have him. He cannot but save a beleever, and condemne an unbeleever. Here he must be thought of, as *πὸς τὸ σωθὲν*, both faithfull and just to pardon the penitent, and punish the disobedient. *Quod ad potentiam Dei* (saith Origen) *omnia possibilia : quod ad justitiam Dei, possibilia solum, quae justa sunt.* This is wrong enough to the will of God, that he must be able to doe nothing but what the will of man imposeth upon him. It is just with God to save beleivers, and condemne infidels : yet is it of his will to choose, and in his power to worke the salvation of whom he will. But this passeth all apprehension, that the Father who worketh from himselfe, must have a foundation of his worke : he cannot choose, but from his Sonne. So that now the order is inverted, and the first Person must worke from the second. The worke shall no longer bee of the Father by the Sonne, or from the Father in the Sonne, but from the Sonne in the Father, and of the Sonne by the Father. Thinke not wee presse particles for arguments : they are words of substance, and make as dangerous rifts and flaws in the subsistence, as *ἐκ τῆς οὐσίας*, and *ἐκ τῆς οὐσίας* in the simple essence.

Let this then stand for my first argument. Election in respect of the manner of working, is given to the Father, who alone workes from himselfe, and

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Orig. in Mat.
Tract. 35.

Arist. eos qui errant, ad paucos respiciunt.

Circumstances must be considered, if we will not be deceived.

therefore from no other foundation. If Christ bee the Head, fountaine or foundation of the Fathers Election, then shall the Father beginne from the Sonne. We have gone as high as may be : Christ is the foundation of the Elect, but not of election : this is the foundation both of his choyce and ours. For though the Father give him the preferment, yet one election includes them both. For he that makes choyce of the Head, must together with the Head, choose the members.

Let this then stand for the second reason. Christ is Elect of the Father, therefore no foundation of the Fathers election. Come we to the third, which pricketh and pierceth the *Arminians* at the heart. *Ioh. 13. 16. For so God loved the world, that hee gave his onely begotten Sonne, &c.* The relative *&c.* knits this verse with the former, and renders a reason both of the Fathers love, and gift of his Sonne, and that is, *everlasting life*. For this end God loved, and for this end he gave his Sonne. Now if this be the end of the Fathers love, then must some be appointed for this end : and that is here said to be the *world*, that is, mankind fallen in *Adam*, or the lump and masse leavened with corruption. This world God would not have perished, that is, totally and universally : and therefore in giving Christ to some, he shewes his love to all, which otherwise had perished, and now does not, because some of them are saved. *Caiphas* knew how to distinguish betwixt a part and the whole : yee know nothing at all, nor consider (saith he) that it is expedient for us that one man should die for the people, and that the whole nation.

Ioh. 11. 49. 50.

nation perish not. Suppose this one had beene many, all the nation like to perish: yet the losse of many may stand with the saving of the whole. For punctually & precisely we cannot say, the whole is saved in *all the* members, it so be it perish but *in one*.

There is therefore *communis quadam* φιλανθρωπία, a naturall kindnesse and love of God to man in sending of his Sonne, when by washing of regeneration and renewing of the holy Ghost, some are saved, though others miscarry. That which is done to a part, may be said to be done to the whole, though not to every member of it. The whole may be loved, & yet with distinctiō of the parts. He that loves

Tit. 3. 4. 5.

the whole world, may neverthelesse love *Jacob*, and hate *Esaū*. Hee that is said to save *Israel*, saved not all the *Israelites*: for many of them were branded with publique markes of Gods hatred and indignation. *Korah* and his companie would make all and

Rom. 9. 13.

every man as holy and as good, as *Moses* and *Aaron*: but the Lord shewed the contrary. At this day the Apostle saith, that nation *is beloved for the Fa-*

Deut. 7. 8. 23. 5.

thers sake: and yet how few are made partakers of that love? God therefore taking his Church out of the corrupt masse of mankinde, in loving of that, may be said to love the whole. And thus St. *Augustine* interprets the world of the Church. *Collat. 3.*

Num. 16.

Carthag. cum Donat. 265. 273. And thus St. *Paul* expounds it of the *world reconciled*, and to which the Lord imputeth not their sins. And St. *Augustine* in the forenamed place sheweth, that there is *Mundus detestatus*, as well as *reconciliatus*. And thus did the ancient Church of God distinguish. *Euseb.*

Rom. 11. 28.

2 Cor. 5. 19.
Psal. 32. 1. 2.

Hist. Eccles. l. 4. c. 15. *ἵνα πάντες αὐτοῦ σωθῶσι* *omnes.* Christ suffered for the salvation of the whole world, (*Salvandum*) of such as were to be saved. God made *Abraham* heyre of the world, and in him blessed all nations: but that is, as they walke in his steps, and so he is their Father. A Father of some according to the *flesh*, of others, according to the *promise*. And so may Christ be said to be outwardly a Redeemer to some, inwardly a redeemer to others. And that which was typed in the legall purifications, may happen to many in the Evangelicall, that some are purged *secundum carnem*, after the flesh, as they professe the Crosse of Christ, and communicate in the holy things of the Church: others *secundum conscientiam*, haue their consciences cleansed, and are truely beloved of God.

Rom. 4. 13.

Gen. 12. 3.

Rom. 4. 12.

Heb. 9. 9.

Having thus cleared the Text, the argument growes strong, that the dilection of the Father is the cause of the donation of his Sonne, and therefore Christ no foundation thereof. *Arminius* would in this place distinguish betwixt the Fathers *dilection*, and his *election*. The Fathers love is a naturall inclination to love the world, no will so to doe. A brutish conceit of God, to whom affections are not given as passions, but actions. *Affectus attribuitur Deo secundum effectum, vel propter operum similitudinem, non propter affectionum infirmitatem* (saith the Schoole.) Indeed some acts of God are necessarie after the actions of the creatures, as to make a just man happie, and a sinner miserable. But to say his love is naturall, or like some weake desire, is no lesse then detestable. For God loves
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but two waies, either naturally or freely : naturally he loves himselfe, his creature by counsell. **G O D** therefore loving the world by counsell, decrees so to love it : and the scope of his counsell is, that it may not perish, but bee saved, and for the effecting of this end, gives his Sonne, that whosoever beleeves in him might inioy the same: this is the freest and greatest love, and therefore not equall to every particular person, as if *Saul and Samuel, Simon Peter and Simon Magus, Paul and Pilate*, were equally loved of God.

Againe, if Christ may bee beleaved in his owne worke, he tels us, *Ioh. 15. 13.* that he *laies downe his life for his friends. Ioh. 10. 11.* for his sheepe. Verse 16. for sheepe, yet out of the fould. *Rom. 5. 10.* for enemies. Enemies and friends; sheepe, and yet out of the Church; how can these stand together? Who maketh man thus to differ, not onely from another, but from himselfe? God hath enemies and friends, sheepe and goates, and that because hee will so distinguish them in the corrupt masse, where they are all equall. But how are they Gods friends that love him not, but because he loved them first? And how comes Christ to finde them friends and sheepe, but because the Father had so made them before hee gave them to his Sonne to be redeemed? Let this then conclude in the fourth place : Christ findes them beloved of his Father, given him as friends and sheepe : and therefore he is no foundation of this love.

And this shall suffice to have overthrowne *Arminius* foundation of generall predestination : the

other, I leave to a more proper place, where it will better appeare against the very order of all the Persons, proceeding now to handle three special things in Christs dispensation: all of them contained in one verse, *Rom. 8. 34. It is Christ that died, yea rather that is risen againe, who is even at the right hand of God, who also maketh intercession for us.* His death the *Arminians* make generall for all in the impetration: but they feare to utter the same of his resurrection and intercession. We will speake of them all in the next Chapter: of his death, *quà λυτρῶν, Mat. 20. 28.* Of his Resurrection, *quà eis τὸ ὑπερβαῖν τῆς ἀνθρώπων.* *Rom. 4. 25. & 5. 17.* of his Intercession, *quà εἰς ὅλους διατίθας. Eph. 5. 2.*

CHAP. 19.

Of the Death, Resurrection and Intercession of the second Person, whereby he is declared to be our compleat and sufficient Redeemer.

All errors are of dangerous consequence, so none are more fearefull and damnable, then those that mislead the ignorant in the undoubted Articles of their Christian Faith. It is in every mans Creed to beleeve that Christ was crucified, that he rose againe the third day, and is now at his Fathers right hand, making intercession for us. Vpon which wel grounded Articles, the Apostle makes this generall challenge against all commers, and

and bids any that dare, *lay any thing to the charge of Gods elect.* He had demanded before in the point of ^{Rom. 8.33.34.} Predestination, what any man had to say to the Fathers worke. If he be for us in his will, counsell & decree, who can be against us? And if he out of his boundlesse and bottomlesse love passing all knowledge spared not his Son, but delivered him up for ^{Ephes. 3.19.} us all: how shall he not with him also freely give us all things? that as he hath freely chosen us in Christ so he may as freely justifie us in him: & that not only by his death, wherby our death is taken away; but also by his life, whereby we are made alive from the dead, & being risen with him by our holines in this life, we look to raigne with him in happineffe in the life to come. And if this had not beene added to ^{1 Cor. 15.14.} the former (as the Apostle testifieth) *our faith had* ^{17.} *beene in vaine:* and for any benefit of his death, wee should have beene little better *then still in our sinnes.* No doubt if Christ had gone no further, it had satisfied for our death; but if hee had not risen againe, there had beene no power for us to rise: and so our selves with all that were false asleepe in ^{vers. 18.} Christ, had perished, If therefore Christ be dead for all and but risen for some, his death for all is not sufficient to make them happy. None are made partakers of the death of Christ, that are not made partakers of his resurrection. And indeed Scripture where it applies the one applieth the other, *2 Cor. 5.15.* And that *he died for all, that they which live should not henceforth live unto themselves, but unto him which dyed for them and rose againe.* So that here wee have extorted from our Adversaries this
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confession, that Christ dyed not for all, for *Judas* as well as for *John*, for *Pilate* as well as for *Peter*. For if he be not risen equally for all, then neither can he be dead equally for all.

But come we to the handling of the first : and in that we are to consider foure things. First, our Saviours *sorrowes* and *sufferings*. Secondly, our *sins* and *transgressions* layed upon him. Thirdly, his Fathers *justice* violated, and now to be satisfied. Fourthly, the *vertue* and *value* of the price both exacted and to be discharged in the rigour of justice : All which belong to none, but such as the Father hath chosen in Christ. Concerning Christs sorrowes and sufferings wee finde some to wade too deepe, and others to venture no further then the shore. Saint *Hilarie* by divers similitudes labours to eclude the soule-sufferings of our Saviour. As a weapon or wand waved through the water, aire, or fire, makes a distraction and dilaceration of parts without all sense of sorrow : so those bitter passions commemorated in Scripture went over the soule of Christ without any true sense of paine or punishment (if we may beleeve him.) Again, as no rust can take hold of burning and flaming yron, no more can any passions fall into that humane nature of Christ, which by the Godhead is after a sort deified. But *Bonaventure* affirmaes that *William Parisiensis* saw a writing wherein the foresaid Father retracted and recanted this said opinion; therby leaving us a good example to suspect our selves in al our opinions. For certainly such as will not submit to bee peaceable schollers of truth, shall most undoubtedly become pceevish

*Hilar. lib. 10.
de Trinit.*

peevish Schoolmasters of errour. Humility is the Gentleman-usher to glorie: and he is sure to speed well, that having not a forewit to be without blame and reproofe, yet finds an after-wit to amend that wherein he hath done amisse.

The *Aphthartodoceta* so called (as we have them described in *Damascene*) did equivocate with the word *φθορά* signifying corruption, and called the bodie of Christ *ἀφθαρτον* incorruptible, and consequently free from passions, which alwaies cary with them sudden alterations and changes. Christ man hath parts and passions capable of sufferings and sorrowings, but without all dissipation, dissolution and corruption in respect of the inseparable and hypostaticall union. *Iustinian* is confuted by *Evagrius* for holding that the body of Christ before his passion, was *ἀνεπίδεκτον φυσικῶν καὶ ἀδιαλείπτων παθῶν*, not capable of naturall and inculpable passions and infirmities. *Origen* out of these words, *Hee began to bee sorrowfull*, saith, *that Christ did not sorrow, but did as it were make shew of sorrow*. *Theophylact* takes hold of the word *ὡσεὶ* *Luke 22. 24.* *his sweat was as it were great drops of blood, not so indeed.* *Epiphanius* expounds the corroboration of the Angell *Luk. 22. 43.* as if he had spoken of Christ, *tua est potentia et fortitudo*, thine is power and strength, &c. And for the cup that Christ desired might passe away, many cleane turne the sense, and will not have it spoken out of any extremity that Christ felt in himselfe, or sorrow for our sins now lying heavy upon him: but out of his immense charitie, for the cup of curses that hee saw now shortly to fall upon the *Jewes* in

Evagrius lib. 4. cap. penult.

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their perdition, and *Ierusalem* in her subversion. So some expound those words upon the Crosse, not as uttered in the person of Christ, but of his Church. *Why hast thou forsaken me*, that is, my Church. As also his agonie, they say it was not from any exceeding sorrow, but fervent zeale, &c. If wee may inquire the reasons why many of the ancients were of this mind, it seemes to proceed out of their tendernesse to the worthinesse of Christs person, the most free and voluntary obedience of himselfe to his Father, his divine power and strength to resist all assaults, his good conscience which was evermore his daily feast, and the blessed examples of holy martyrs which were to follow, and not to lead the way in cheerfulnesse. But even for these causes the Scripture humbleth the Sonne of God, that we thereby might bee exalted: and in very deed the greater was the humiliation of Christ, the greater was his exaltation: and the more we see into them both, the greater shall be our consolation.

Psal. 110. 7.
Phil. 2. 8. 9.

Other Fathers of a cleane contrary mind to the forenamed, have expressely bent themselves against them, as *Ambrose* in his *Commentarie on Luke 22. de Incarn. c. 5.* *Hieron. lib 3.* *Pelag. Athanasius, Irenaeus, Damascen, Bernard, &c.* It were needlesse to name them. Onely three things I learne from these and the rest. First, that Christ suffered both in body and soule. *Iren. l. 5. c. 1.* *Ambr. l. 5. in Luc. de fide. l. 2. c. 3. in 1. Cor. c. 11.* Secondly, that our sorrowes, not our sins, were really inflicted. *Bern. ad Milit. temp. c. 10.* *suscipiens penam, et nesciens culpam.* Christ tasted the smart, though he touched not the sin, hee felt

Suscipiendo penam et non culpam, delevit et penam & culpam. Aug. de verbis Domini. Serm. 37.

felt what was painfull, though he committed nothing that was sinfull. Neither under-went hee all the punishment. For as *S. Augustin* saith, *Ep. 99.* the soule of Christ was neither mortified with sin, nor punished with damnation. Thirdly, that Christs sorrowes were so far extended as divine justice might be satisfied. *Chrysost.* *Hom. 31. in Mat.* saith, Christ being vexed in his death with more sorrowes then all tragicall writers in the world can expresse, gave up his spirit. *Iustin Martyr* witnesseth that God the Father would have his Son to receive the curses wholly of all, that the spirit might apply a perfect remedy. *Dialog. cum Tryph. Art. Christi mortis et passionis,* ἡ δὲ ὁλὴ τῶν πᾶντων κατὰ τοὺς ἀνὰ τὸν κόσμον. *Hieron. in Isa. c. 53.* Factus est pro nobis, &c. He was made a curse for us that he might free us from the curse. For what we ought to have suffered for our sinnes, he hath sustained the same for us. *Athanasius de Incarn. Christi, sub specie condemnati,* saith, that Christ under the shew of a man condemned, must restore whole man to libertie, and dissolve the whole sentence giuen both against mans body & soule. *Epiphanius contra Marcion. Hares. 42.* a curse dissolving a curse, as in *Hose. 13. 14.* O death I will be thy death. Why should I be ashamed (*St. Ambrose*) to confesse, that which the Apostle blushed not with a loud voice to professe, that Christ was truly made a curse for me. The words in *Moses Deut. 21. 22.* runne thus: *maledictus Deo, or execratio Dei,* he that hangeth on the tree is cursed of God, or to God. The ignominie is not externall before men, but internall before God, because of sinne. See the ordinary Glosse in *Gal. 3.* Also *Oecumenius* how hee writeth in 3 ad

Gal. Cyril in Defension. 1. Anathem. ad Orientales :
reputed a curse for the offence. I might adde Iansen.
comment. in concord. c. 143. p. 1043. Catech. Trident.
in Art. mortuus & sepultus. Fernus. l. 4. in Matt. c. 27.
And to these might I adde Fevardentius pag. 455.
tantam de his concepit tristitiam, ut omnem verè resi-
piscens animæ pœnitentiam exuperavit. Imò tanta
animi pœnititudine dolebat, ut par ei nemo unquam fue-
rit. Cusanus (a Cardinall) avoucheth that Christ

Lib. 10. de serm.

suffered a paine of sense conformable unto the damned
in hell. Others adde, pœnam damni, but that is in ap-
prehension, not in separation, or (as Damascen hath
wel declared it lib. 3. de fide c. 18.) *ὅτι οὐκ ἀπέλειπε τὴν ἐν-
θεότητα καὶ ἐπέσβεσται*. His will was first tempted of his natu-
rall infirmitie, and then corroborated and strength-
ned by his inseparable deitie. *ibid. c. 27. τὸ πρῶτον καὶ ἐν
ἐκείνῳ τῷ θανάτῳ* :

Subtraxit visio-
nem, non soluit
unionem

as in the first death there was a locall, but
no hypostat icall separation : so in the sorrowes of
the soule there was no dissolution of the personall
union, though some subtraction of divine consola-
tion, as Leo speaketh. *Martyras non eripuit : sed num-
quid deseruit ?* thus are the words of St. Augustin,
God delivered not his Martyrs, but did hee forsake
them ? He delivered not their bodies, but he for-
sooke not their soules, distilling into them the
dewes of heavenly benediction. This comfort
might be withheld a while from the soule of Christ,
and yet remaine undivided. To conclude : Christ
suffered no hellish torments, locally, sinfully, or eter-
nally : he had the like punishment (I meane equi-
valently) that we should have had, but not the like
fault.

Cypr. Defens.
lib. 38.

And

And here (courteous Reader) take notice of the black-mouthed obloquie of Mr. *Montagu*, for whose sake I have a little digressed from my purpose in amplifying this point of the sorrowes of Christ. See how this Cuttle-fish stains every streame where he swims. He tels thee, pag. 244. of his Appeale, of some that hold how Christ suffered even desperation and the second death: and then setting his teeth at mee, demands; was it not so in your new-fangled Modell of Divinitie, Mr. *Tates*? No Mr. *Montagu*, it was not: what it was you may read in the second Edition; or I pray you read in your workes, and tell us in your next Edition what you meane by *Christ is an Angell in substance*: I have beene taught, in office: but neither Christ God, nor Christ man is so in substance. God to bee every where substantially, is no stoicall impiety, but the Christian verity. *Enter, præsenter deus hic et ubique potenter, deum ire per omnes, &c.* Christians hold and beleeve, yet divide not his substance from his providence, as if God were some where disposingly, where he is not essentially. That Christ is the Head of the Church, and fountaine of all blessings wherewith the Father blesteth it, I have read: but that Christ should be *the foundation of the Fathers purpose of Election*, I have read in none but an *Arminian*. But of this and the rest, you and I shall conferre friendly anone, and let the world judge whose Divinity is the fullest of new fangled fancies.

To breake off this Chapter; Christs Death, Resurrection, and intercession, are all for the same persons, neither can one suffice for any without the

concurring of the other. If he be dead for any, and not risen againe for the same, their faith is in vaine, and they are dead in their sinnes. And if by his intercession hee should not tender both these to his Father for our reconciliation, there were small hope for us to come to know the vertue of either. These three make him a compleat Mediator, and there is no sufficiencie without them.

CHAP. 20.

Of the Fathers intention in the death of his Sonne, and the sufficiency of it in it selfe.

THat it may be truely understood where the sufficiency of Christs merit lyes, wee are to know, that the sufferings of Christ are no ordinary passions. Hee had that strength to undergoe the castigations of divine justice, which was not incident to any creature never so powerfully sustained: he was made the more capable, & able to beare our sorrowes, because from the Hypostaticall union, he received grace above measure. Therefore (saith *Theodoret*) *did Christ take flesh, that by that which might suffer, that which could not suffer might sustaine and support the passion.* And hence commeth it to passe, that his infinite passions are made of infinite merit, in time, value, and vertue. The impassible nature concurreth, first to make the humane nature more capable of passion. For no meere man could undertake the measure of these sufferings, that

Ideo carnem assumpsit, ut per passibile, id quod est impassibile passionem sustineret.

that were heaped upon our Saviour. By reason of this personall union, he had greater knowledge to apprehend the bitter and dreggish cup hee was to drinke. We see with men, how no passion worketh, the object being unknowne: as no love, so no feare is of what wee know not. Hence men feare not Hell, because they foresee it not: if they did but see that pit open before they come at it, it would make them tremble at their finnes, and their knees to knocke together, as *Baltazars*, and perhaps, without faith, to runne madde at the horror of judgement. Christ therefore seeing the burthen of all particular finnes to be layd upon him, and every dramme of his Fathers wrath to be measured out to him, had need of an Almighty Spirit to sustaine him. So that the Hypostaticall union is so far from taking away the capacity of humane infirmities, which may be satisfactory to divine justice, that it makes way for deepest impressions. It is naturall with man to sorrow, and with godly sorrow, God is well pleased: oh then the superabundant cries and groans that passed from the tender heart of Christ, how were they enlarged in nature, and qualified with grace? and thus the divine nature is a helpe, and no hinderance for the humane to suffer.

Secondly, as the divine nature enables the humane to suffer, so it makes it fully answer the justice of God in any measure or degree of sorrow. Hence according to our finnes, may Christs sorrows be augmented or lessened. One mans finnes, and tenne mens finnes are not alike: and yet is there not one man to bee found, that can sustaine the
wrath

wrath of God so much, as for one sinne, or sinner. Oh therefore what strength was there in Christ, that undertooke for millions of men, and for sinnes more innumerable then the sands of the sea shore? Shall we say that one mans sinne is comparable to all mens sinnes, or that Christs sorrow was as much for one man as for all men? God forbid, what then should become of Iustice, that *rewards every man according to his workes*? Luke 12. 47. there is, *beating with many and few stripes*. The Ballance of Divine Iustice differenceth every graine of Transgression, and Satisfaction. First, hee weigheth out our sinnes, and then accordingly proportioneth out his Sonnes sufferings, who would not off from the Crosse, till all was finished and answered in the strictest justice.

Thirdly, every passible subject is finite in being, action, and passion: hence it followeth, that his manhood properly suffering, though infinitely sustained, suffereth not infinitely. So that the infinite merit of Christs finite passions, depends upon his infinite Godhead, and thus ariseth a most admirable proportion, betwixt *Mans sinnes, & Christs sorrows*; Gods Iustice and Christs merits. *Mans sins* are made infinite by divine Iustice, and Christs passions are made infinite by divine merit: set Christs merit against Gods Iustice, and his finite passions will as infinitely satisfy, as ever mans finite sinnes did infinitely displease. So then the price of our Redemption is infinite, & therefore greater then all the sinnes of the world: No finite thing can be said to exceed that which is infinite: add therefore what

is world of sinne, to an infinite treasure of good-
nesse? *idw, quidnam, quomodo, ad infinitum, et ad infinitum, et ad infinitum*

Religious and holy is that doctrine of St. *Augu-
stine*, or of his follower *Prosper*. He distinguisheth
the greatnesse of the price from the propriete of *Re-
demption*: that, he makes equall in vertue to the
whole world; and good reason: for how can a fi-
nite world exceed an infinite mercy: the other, he
makes proper onely to those, which have Satan ba-
nished out of them. And this also stands with good
reason: for divine justice onely laid their sinnes
upon Christ, and as for the sinnes of the rest, hee
did not satisfie, to reconcile them to his Father.
Neither would God be ever so unjust, as to punish
sinne twice, in the suretie, and in the transgressor
himselte. So then, though the finite sinnes of all
mankinde equall not the worth of Christ his death,
yet because they are to reckon with him which is
infinite, having no propriete in Christ his suffe-
rings, it will be bootlesse for them to set the infi-
nite merit of Christ, against the infinite justice of
his displeased Father. The value will not be accep-
ted, where there was no former intention, that it
should be applied and made effectuell. God pro-
ceeds in justice with his Sonne in the behalfe of his
Elect: and what hee thought meet to inflict upon
him for their sakes, he hath done it to the full: but
concerning those whom he hath left and passed by,
he hath done nothing in justice for them. And they
that maintaine the contrary, shall never make that
plea good, that God should not punish the same sin
twice. No, no, God never punished their sinnes in
his

his Sonne : and therefore they are cast into prison, till they have paid the uttermost farthing, which will never be payed.

Thus the Scripture propounding redemption universally, doth alwaies appropriate it to his owne. Christ is therefore called Iesus, because he shal save his people, not all from their sinnes, Mat. 1. 21. It speakes indeed of all, 2 Cor. 5. 15. and 19. 1 Tim. 2. 6. Heb. 2. 9. 1 Ioh. 2. 2. but no where doe I read of Christs death, for every singular man :

Often for many, Mat. 20. 28. 26. 28. Esa 53. 11. for the Elect, Iob. 10. 15. 17. 19. Tit. 2. 13. Rom. 8. 33. For the Church, Ephes. 1. 22. 5. 23. Act. 20. 28. For beleivers, Iob. 8. 13. 17. 20. Rom. 3. 23. 10. 4. Heb. 5. 9. For the sonnes of God. Gal. 4. 4. For all us, Rom. 8. 32. Gal. 3. 13.

Ambros. in Luc.
6. 7.
Prosper. ad
Vincent. Obj. 1.
Mat. 20. 28.

Consonant to this is the Exposition of St. Ambrose : *Etsi Christus pro omnibus passus est, specialiter tamen pro nobis passus est, quia pro Ecclesia passus est* : It was indeed for all, but specially for us, because he suffered for his Church. St. Ierome upon those words, *The Sonne of man came to give his life a ran-some for many*, collecteth this observation. *Non dixit pro omnibus, sed pro multis, id est, pro nobis, qui credere volumus*. And St. Augustine seconds him with an addition : *Neque enim mors Christi (saith he) im-pensa est humano generi, ut ad eam etiam, qui non re-generandi erant, pertinerent, Poculum immortalitatis habet quidem in se, ut omnibus proficiat : sed si non bibi-tur, non proficit : non autem bibunt, nisi quibus da-tum est ut bibant. Nemo enim potest venire ad me, ni-si datum fuerit à patre meo. Iob. 6. 65.* In which words

Christus semel
oblatus ut in se-
ipso tolleretur mul-
torum peccata,
Hebr. 9. 28.
Christi multorum et
non omnium in-
quit Chrysostomus.
Hanc enim per-
tinet unum;

words *St. Augustine*, (or his Scholler *Prosper*) declar-
eth plainly, that Christs death was not so bestow-
ed upon mankind, that it should appertain to un-
regenerate men : or rather (as the words seeme to
insinuate) that unregenerate men should appertain
unto it. Nay, yet more emphatically, *Qui non rege-*
nerandi erant, such as were not to be regenerated.

*Sic respondet
Homilia 17. ad
Hebræos.
Simon credas
Christus nec pro
te descendit nec
passus est. Ambr.
lib. 4. de Fide ad
Gratianum
cap. 1.*

Indeed the cup it selfe is full of immortality, that
it might profit all : but if it be not drunke, it profi-
teth not at all. And the reason is, because none drink
of it but such to whom it is given, that they may
drinke : which he groundeth upon *St. Iohns* testimo-
nie, *that no man can come to Christ, except it were gi-*
ven him of the Father. And therefore where the Fa-
ther hath no intention to give his Sonne, there
man can have neither power nor will to receive
him. Our Saviour in the verse immediately before
the place alledged, saith, *he knew from the beginning,*
who they were that beleevd not : Hee knew it, be-
cause his Father had so decreed it, making his Fa-
thers worke the foundation of his knowledge. So
he knew that *Judas* beleevd not, because it was
never given him of his Father to beleve : a reason
frequently inculcated by our Saviour. *I tolde you,*
and yee beleevd not, the workes that I doe in my Fa-
thers name, beare witnesse of me. Better words, and
greater workes, they could not have to convince
them of the truth : but why beleevd they not ?
Surely they were refractory, & had an yron sinew,
(as the Prophet speaketh) but was that all ? Nay,
marke but Christs reply : *yee therefore beleve not,*
because yee are not of my sheepe. If my Father had

chosen you for my sheepe, though unconverted, you had belonged to my Fold, Verse 16. and I should have brought you home, and you should likewise have heard my voyce. *Hoc dixit (saith St. Augustine) quia videbat eos ad sempiternum interitum predestinatos, & non ad vitam eternam, sui sanguinis pretio comparatos.*

Neither is here any wrong offered unto the creature, because the Father will not condescend to make him a sheepe to be brought to Christs Fold, that hath made him selfe a Goate; not onely because the Father hath left him where hee found him, in the corrupt masse: but also because hee hath stubbornely rebelled against the voyce of Christ in his Gospell. So that as God is not obliged to make of a Goate, a Sheepe, so much lesse can man deserve or desire it, that will not heare the voyce of the good Shepheard, though hee call never so earnestly. So then here is both price and profer, but a want of acceptance: partly because man, and partly because God will not. Man will not, because of his owne hardnesse; and God will not, because of his owne freenesse. Gods purpose in giving is one thing, and the gift it selfe another: the gift being infinite in value, is able to enrich all: neither is mans poverty in any degree to be compared with Christs plenty: who as he counsels all to buy, so hee wants nothing that may be bought for their good. But alas, when mans povertie, being out of Christ, comes to be examined by the ballance of the Sanctuary, by the strict rule of justice, which chargeth him with a wilfull need, and laies upon him both
the

the principall and the forfeiture of his finnes that be-
fore were nothing in opposition to Christs merit,
become as infinite injustice, as Christ himselfe in
merit. Neither here may they set one infinite against
another, for that were for the Debtor to reckon
without the Creditor, and cancell the Band at his
owne pleasure. If the Father had ever charged his
Sonne with the discharge of every mans sone, then
I confesse there were greater hope: nay, it might
administer certainty of assurance, that the Father
having reckoned with his Sonne, would never call
to account any more for a second payment. Christ
man was enabled by his Godhead to sustaine any
measure of sorrow that the hand of justice should
inflict upon him: but it imposed nothing upon
him for such as were left to themselves. All men
grant, that the augmentation of sinners is the aug-
mentation of finnes: neither can any deny, who
is not perversely obstinate, but that Christs sor-
rowes were increased by mans offences. Yet upon
the supposall that the Father had chosen one more
above the number, that Christ should have under-
gone so much the greater torment, I dispute not, I
doe not determine. It sufficeth that the justice of
God bee cleared of the wrong which redoundeth
unto it by the universality of grace. For if Christ
in justice hath satisfied every mans debt, indured
each mans sorrowes, then shall God bee injurious
in a second punishment of the same transgressions.
The Father therefore intended no impetration for
every particular person, charged not his Sonne

God offended,
is as infinite in
justice, as
Christ in merit;
but man offen-
ding, is not
comparable to
God and man
in satisfying.
No equality
betwixt the sin-
ner and the Re-
deemer, though
justice in God,
and merit in
Christ be e-
quals.

with his debt, but onely charged him with that of his chosen, for whom he sorrowed and satisfied abundantly, obeyed and merited even at the barre of divine justice, which justice being set apart and not considered, the infinite value of Christ his death entendeth, nay, farre surpasseth the finnes both of men and Angels. Nothing is to be found infinite in them, whose beings, actions, passions, are all but finite. But if justice step in to implead her owne right, then as well the reprobate man as the reprobate Devill is cast away. For how shall the infinite merit of Christ bee made appliable, where justice will not suffer it so to be.

Thus then you see where the sufficiency lieth, which without the proprietie, is no whit availeable, according to the premised distinction of *S^t. Augustine*. But where there is proprietie according to the intencion of Gods eternall will proceeding in justice, there Christ is given and all things with him, as the Spirit, Faith, Repentance, Hope, Charity, and assured Perseverance. Christ is given for us all, *sed pro quibus nobis?* *S^t. Augustine* propounds the question: and forthwith asswoyes it, *Præscitis, prædestinatis, justificatis, glorificatis*; for such as are foreknowne of God, predestinate, justified, and shall one day be undoubtedly glorified. Surely if God were so inclined, that hee would have all men equally to bee saved, hee would not deprive them, nor bereave them of those necessarie meanes, as the Spirit, the Word and Faith, which are required thereunto. Yea, he would administer them in a most apt and congruous manner, that they might, as certainly

Rom. 8. 31.

Aug. in Iob. 21.
Tract. 45.

*Pro electorum
vita usque ad
mortem se tradi-
dit author vita.
Greg. Hom. 2. in
Ezechiel.*

cainly attaine it, as hee did unfainedly purpose it. The Arminians
 But Christs love is an evidence on the contrarie; confesse that
 greater loue then this hath no man, &c. *Iohn 15.* God calls some
 13. shewing us that his death is an argument of the modum con-
 immensitie of his love. *I pray for them, I pray not* gruo, and they
for the world. Iohn 17. 9. a speciall demonstration never obey:
 of his love to his speciall friends. And thus *Paul* others made,
 applies it to himselfe. *Gal. 2. 20.* *who loved me, and* statu, mensura,
gave himselfe for me. Christ prayeth his Father, et tempore con-
Iohn 17. 26. *that the love wherewith hee loved him,* gruo, and they
might bee in them, and hee in them: not onely his obey.
 owne love, but his Fathers also might bee in them,
 that were given him of his Father. And this shall
 put a period to the declaration of the second Per-
 sons manner of working.

CHAP. 21.

*Of the Applier of Redemption, the subject to
 which it is applied, and the speciall meanes of ap-
 plication.*

WE are now come to the last linke of the
 chaine. The Father hath begun a divine
 worke for us: the Son by his death, re-
 surrection, intercession, hath fully dispenced it, in-
 stalling us in it both by gift and purchase. So that
 nothing remaineth but that the Spirit apply that
 unto us, which the Lord of life hath wrought for
 us. The Father hath chosen himselfe an inheritance;
 the

the Son hath procured the purchase of it; and the Spirit takes possession. This possessor is the Church the chief treasure of God, the delight of all the three persons. Upon this treasure hath Satan laid violent hands, keeping it in peace without disturbance, untill both the Father and Sonne overmaster him with a stronger then himselfe; when hee is enforced to yeeld up his hold, and resigne both armour and treasure. Indeed hee entreth againe where hee findeth the house swept and garnished, swept of all good, garnished with all evill, and there makes a fearefull havocke. But these are outside hypocrites, out of whom the Devill is a little scared by the appearance of the light: but their hearts being never truly possessed of Gods Spirit, they sweep themselves cleane of all common graces, and being full fraught with all enormous vices, the Devill, who for a while was solitarie and malecontent, seeing all well againe, returnes cheerfully and with alacrity into his house prepared, and the fall of that house is great. But the Spirit knowing of a certainty who are the chosen of the Father, and redeemed by the Son, comes attended with a troope of many royall graces, purging and purifying every secret corner of the heart, and adorning it with most excellent vertues.

I cannot handle all the Article specifeth: I will onely instance in the first grace that is mutuall betwixt God and man. God commanding, and man by faith obeying. The Scripture usually expresth it in one word *come*, God that perswades the heart *faith*, *come*, and the heart being perswaded answers
God

God in the voice of an eccho, *Lord I come.* The Fathers are said to *kisse Gods promises.* Heb. 11. 13. *ἀσπάζονται*, so that hold is laid on both sides, God imbracing sweetly his creature, and his creature sweetly imbracing him. And God is first in the salutation, giving man a heart to salute him againe, saying, *Let him kisse me with the kisses of his mouth, for thy love is better then wine.* Faith is fastened in these sweet amplexures betwixt God and man. Thus *Paul Phil. 3. 12. διώκω, I follow hard after, if that I may apprehend that, for which I am apprehended of Christ Iesus.* So then here is the speciall grace that is held by the chaine and layes hold on it.

The Spirit (saith our Article) *calles, and we obey,* that is, beleeve, for the obedience of workes is after specified. This therefore is put in as the first principle of our new life, or at least that *Celestiall spirit,* that layes hold of one God three persons, as the soule of our soules: We are as withering boughes cut off from the tree of life, till faith unites us againe to the stock and stemme that may make us fruitfull. Seeing therefore faith presupposeth a former life, let us compare them together. The good of the naturall life in every man consists in two things, *the principle or spirit of life, and the action thereof.* In Creation, the principle of our life (I speake not of naturall life) was *originall righteousness,* and the action thereof was *constant obedience:* but that life being extinct, it is now faith that is made the principle or originall of life, and good workes are the fruits. In the first life, the principle did depend upon the action for confirmation, *Doe this and thou shalt*

Mr. Mountaign
in his Gagge
pap 161. teach-
eth that a be-
leever is not sa-
fer in redemp-
tion, then Luci-
fer was in crea-
tion.

1 Pet. 1.5.

Aug. de Bono
Persev. c. 8.7.

shalt live : originall righteousnesse depended on our obedience : But now in Redemption the order is inverted, and the action depends upon the principle : *Beleeve and thou shalt be saved.* Now what is faith but the perswasion of anothers constancie, giving up a mans selfe into his hands not to bee deceived by him. *Love was for tryall, but faith is for trust.* God having made man in his Image charged him with the love of his Majestie above all things, tryed him by the tree of good and evill: the which he loving more then God, lost God whom he should have loved. What now shall bee done with man ? Shall God revive him and leave him to himselfe againe ? are these the waies of Divine wisdom to lead from one imperfection to another ? Why doth he infuse the new principle called faith, if we may not trust him with our life ? Wee have fairly seene what wee are able to doe for our selves : Now will God declare his faithfulness in shewing what he can doe for us, *who are kept* (as St. Peter speaks,) *through faith by the power of God unto salvation.* By which grace the Father, Sonne, and Holy Ghost have conspired and agreed together to make us eternally happy. It is a worthy saying of St. Augustin : *Tutiores vivimus si totum Deo demus, & non nos illi ex parte, et nobis ex parte commit- tamus : quia post casum hominis non nisi ad gratiam suam pertinere voluit, ut homo accedat ad Deum : neque nisi ad gratiam suam voluit pertinere, ut homo non recedat à Deo.* The safest course is to yeeld our selves wholly to God, and not partly to him, partly to our selves, because since the fall of man God will have it ascribed to the praise of his grace, both for man to

convert unto him, and not avert from him. And in another place hee prosecutes at large, the error of them that would have this worke shared betwixt the will of God and man, saying with *Salomons* harlot, *Let it bee neither thine nor mine, but let it be divided*: that it may bee partly in him that both willeth and runneth, and partly in God that sheweth mercy. And often doth this holy Father inculcate what hee had learned from *St. Cyprian*, *ut totum Deo detur*, that God might have all, who is all in all. Thus doe the Elders cast their crownes before the throne, attributing both honour and glory unto the Lambe that sitteth thereupon. And that not onely for the worke of Creation (which was Gods peculiar) but for making all things new, and drawing them unto him, that is (saith *Gregorie* *) *Omnia electa, omnia qua sibi inhaesisse praescivit*. This is that invincible adamantine chaine that nothing can breake; it holds in the Father who hath layd a sure foundation. *2 Tim. 2. 19. Rom. 9. 11.* It holds in the Sonne, who loves none which hee loves not to the end, *Iohn 13. 1.* and it holds in the Spirit, who abides in the elect for ever. *Iohn 14. 16. and 17.* These are called *Elohim*, that is, mighty and powerfull: yet are they more strong in nothing, then saving those that are theirs. The Fathers love is an everlasting love, *Ier. 31. 3.* What he gives, or who-soever he calls, hee never repents him of it. His power is unlimited and insuperable, so that none shall plucke them out of his hands, whom the Sonne hath gathered to his fould. With this must his little ones comfort themselves, that they have overcome

Aug. Enchir. cap. 32.

Cyprian. de orat. Dom.

Rev 4. 10. 11.

* *Gre. Mor. 122. c. 5.*

1. Cor. 5. 17.

Iohn 12. 32.

Greg. Moral.

Lib. 12. c. 8.

Tria considero in quibus tota spes mea consistit.

1 Charitatem adoptionis.

2 Veritatem promissionis.

3 Potestatem reditionis.

Murmure jam quantumcunque volet cogitatio mea &c. Ego fiducialiter respondabo: scio cui credidi. &c.

Bernard Serm. 3 de fragmentis septem misericordiarum.

*Aug. de Prad.
Sanct. c. 16.*

*August. de cor-
rep. et Gratia.
cap. 7.*

the world, because greater is hee that is in them, then hee that is in the world, 1 Ioh. 4. 4. St. Augustine interpreting those words of the Apostle, *The gifts and calling of God are without repentance*, saith, *sine mutatione stabiliter fixa sunt*. And in another place, *Electorum si quisquam perit, fallitur Deus. Sed nemo eorum perit, quia nulla re vincitur Deus*. He supposeth that it derogates both from the omnipotencie and omniscieny of God for any true beleever to perish. Vnto these fore-mentioned testimonies, joyne those that follow, knitting their linkes inseparably together: which (for breuity sake) I will but glance at. *Aug. de Civit. Dei. lib. 12. cap. 16. In Psal. 32. De Prædestin. Sanct. cap. 16. & 17. Expositione Epist. ad Rom. propos. 55. De Correp. et Gratia. c. 7. De Bono Persever. c. 14. Origines in 1er. Hom. 1. Greg. Exposit. in 1 Reg. lib. 5. cap. 3.*

But come we to see Faith it selfe confirmed as an invincible grace of Gods spirit, 1er. 32. 40. *I will make an everlasting covenant with them, (saith God) that I will not turn away from them to doe them good: but I will put my feare in their hearts, that they shall not depart from me.* He never spake so to Adam in Paradise; he wrote then in his heart his holy feare, and made his covenant with him: but left him to the triall of his owne freedome. But this is an everlasting covenant, published to all, but written in their hearts alone, that shall never depart from it. Both which, *Jeremie* distinguisheth, Chap. 31. Verse 32. 33. by the old and new covenant. The former was broken, this is to be kept for ever, as being an Evangelicall covenant, *Rom. 11. 27. Heb. 8. 8, 9, 10,*

11, 12. Heb. 10. 16. which grants grace of serving God all our daies, as Zacharie testifieth in his heavenly hymne, Luke 1. 74. 75. And so St. Augustine expounds it, *de Prædest. Sanct. cap. 20. and 11. Promissentem Deus quod ipse facturum fuerat, non quod homines: nec de nostra voluntatis potestate, sed de sua prædestinatione promissit, facturum se ut faciamus, quæ jubet ut fiant.* And yet more fully, *De Bono Perseuer. c. 2. Talis ac tantus erit timor meus in cordibus illorum, ut mihi perseveranter adhæreant.* It is therefore evident that this second Principle of our life is so radicated and established in the heart, that nothing shall prevaile against it, not a mans own heart: for Faith purifies the heart, *Act. 15. 9.* not the world: for Faith is the victory of the world, *1 Ioh. 5. 4.* not the Devill: for Faith quencheth all his fierie darts, *Eph. 6. 16.* Peter Lombard tels us out of St. Augustine, *de Correp. et Gra. c. 11.* of a threefold estate of man. In the first he had a *posse mori, et posse non mori.* In the second, a *posse mori, & non posse non mori.* In the third, hee shall have *posse non mori, & non posse mori.* The like may be avouched of his finnes. Man in his innocencie had a *posse non peccare*: in his corrupt estate, hee hath a *non posse non peccare*: and there is reserved in glory for him, a *non posse peccare.* And this if St. Iohn may be credited, hath a beginning in grace. *He that is borne of GOD, sinneth not: neither can hee sinne, because hee is borne of God, 1 Ioh. 3. 9.* He cannot sinne, that is, fall againe into the power of the Devill, as is plaine by the preceding verse, *He that committeth sinne, is of the Devill, that is, so sinneth, as the Devill ruleth him.*

*Lomb. lib. 2.
Dist. 19.*

But godly men howsoever they sinne, yet Satan is not their Lord. For they have an immortall seed growing within them in spite of Satans practices, cap. 5. verse 18. And being borne of God, they keepe themselves, that the wicked one toucheth them not. *Vide Bernard. in Septuagesima Ser. 1. Theophylact. in 4. Ioh. Non magis tantum gratia, sed multiplicatur, ac fons efficitur jugiter ac perenniter saliens ad vitam aeternam.* Grace doth not onely abide, but increaseth into a fountaine, that alwaies streameth and overfloweth. *Who so eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him up at the last day, Ioh. 6. 54.* How can that be eternall, that dieth? nay, how can it die at all? which Origen thought impossible, not onely to the creature, but to God himselfe, *Orig. in Ier. Hom. 1. Impossibile est quod semel vivificavit Deus, ab eodem ipso vel alio occidat.*

To winde up all: he is not rightly seasoned with the rule of religion, that knoweth not Faith to bee a stronger principle of a more blessed life, then the grace of Creation was: especially if hee sets before his eyes this golden chayne of Predestination. Faith I confesse (after a sort) is a meaner Grace, then Love: for it is alway begging and receiving. But God hath given it a stronger operation, that nothing can foyle it or confound it. Though it will not be impudent, yet it cannot but be confident of the helpe that it hath from God. *Fides fundit orationem: iusta oratio impetrat fidei firmitatem. Non qua nunquam concutitur, sed qua concussa nunquam penitus opprimatur.* It were now expedient I should shew

Rom. 9. 33.

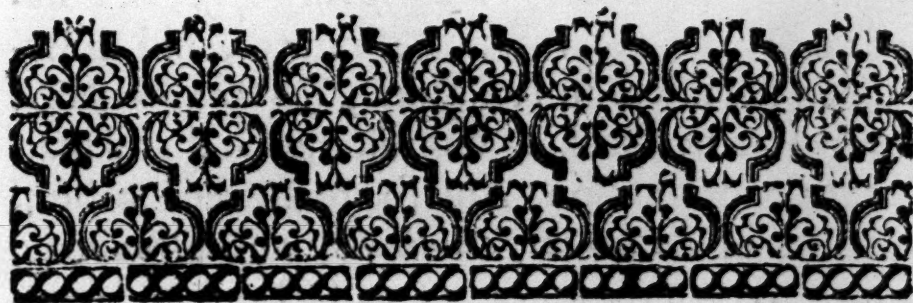
Aug. de verb.
Dom. Ser. 36.

shew the indignity offered to all the three Persons by the setting up of the Pre-vision of Faith: But I thinke the order well weighed and observed, will cleare the poynt, and that labour may bee spared. And so addressing my selfe to my Copes-mate, Mr. Mountagu, with whom I have hitherto encountered *eminus* and a farre off: and am now desirous to close with him *consertis manibus: Pes pede, viro vir.* I leave all wrapped up in this short Proposition: *Election is from God the Father, in the Sonne, by the Spirit, unto Faith.*

Ibis

Now the indignity offered to all the three Persons
 by the setting up of the Pre-vision of Faith: But I
 think the order well weighed and observed will
 clear the point, and that labour may be spared.
 And so addressing my self to my Copetimate, Mr.
 Montague, with whom I have hitherto uncon-
 ted amine and a late off: and am now desirous to
 close with my confessions: For pray, give me
 I leave all wrapped up in this short Proposition:
 Election is from God the Father, in the Son, by the
 Spirit, unto Faith.

This



Ibis ad Cæsarem.

THE SCANDALOUS names of *Caluinists* and *Armi- nians*, and who may most iustly inherit such names.



Acianus was wont to say; *Christian is my name, and Catholike my surname:*

Pacian. ad Semp. Epist. 1.

and well might he say so, sithence none that is sound and *Orthodox*, professeth any other societie, which

is religious, but either with *Christ* or his *members*, who of his communion with *Christ* the Head is rightly stiled a *Christian*, and a *Catholike* from his communion with the members. What if *Christian* in *Italie*, and with the Court of *Rome*, be abusiuely taken for an *Idiot*? it shall please and content mee better, than a *Roman Papist*. I can be a *Christian*, and yet no *Popeling*; a *Catholike*, and yet no way

Hospinian. de orig. Monac. lib. 1. ca. 66.

A

affianced

affianced vnto Rome. A *Christian Papist*, or a *Roman Catholike*, are vnfound mixtures, and misshapen Monsters in Religion; *Καὶ δὲ τὸν τὴν ἐκ θεοῦ καὶ ἀνθρώπου*, (as he speakes) combining God and man in the denomination. And so are the reproachfull tearmes of *Lutherans*, *Caluinists*, and *Arminians*, which we vtterly renounce as factious and schismaticall, making a rent in the seamlesse coat of Christ, and a separation from his body. Nay though wee as carefully auoid and shun the very appearance of them, iustly fearing to be endangered by arrogating and assuming them vnto our selues, thus peruered and misapplied, as euer *Moses* fled from his rod being turned into a Serpent, which neuerthelesse was of excellent vse, and an adinirable instrument of working wonders; not being ashamed to professe as openly, as vnfainedly, *Obluiscimur fuisse unquam in rerum naturā (quantum ad Sectā quidem vllius denotationem) Lutherum, Philippum, Zuinglium, Caluinum, Arminium, &c.* yet it hath beene ancient, and is still a customary practise for men of a lewd Liuey, to lend others their infamous and disgracefull titles. The deuout Fathers iustly called the followers of *Donatus*, *Donatists*; of *Rogatus*, *Rogatists*, &c. and were againe vniustly requited with the names of *Mensurians*, *Cecilianists*, and *Macarians*. Thus diuision hath caused defamation, and errours of iudgement bred distraction of affection. *Claudit oculum cordis amor priuatus, & semper iudicio fauor officit*: Selfe-loue is the cloud of vnderstanding, that obscures the bright lustre of it, and intercepts the right

D. Hall. Col. Noe,
pag. 46.

Collat. Cart. 3. c. 30

August. epist. 164.

right conueyance of the truth ; and they that are too much enamoured of themselves, are seldome so debonaire or wel disposed as to deale vprightly with others.

These few words [our Diuines] alleaged by the pretended Informers, haue lent *M. Montague* a discourse of diuers pages, which he descants and runs diuision vpon to and fro, gallopping vp and downe the field by himselfe : wherein he seemes to be sicke of *Piso's* disease, for *though hee knew not what to say, yet he could not hold his peace* : and passing the matter after such a pleasant and iocular manner, a man may not improbably thinke, nor yet vnfitly parallel him with that Iester in *Xenophon*, to whom it was as easie to be immortall, as it was possible to be serious. And in vaine doth he vpbraid vs with the name of *Caluinists*, as if wee had pinned our faith vpon *Caluins* sleeue, or were his sworne Sectaries, who haue long since embraced the admonition of *Tertullian*, *Non ex personis fides, sed ex fide probamus personas*. But though we haue not the person of any man in admiration, (for *who is Paul*, or *who is Apollos*, that one should say, *I am Pauls*, another, *I am Apollos*?) yet wee must needs (as we are enioyned) haue some in singular loue for their works sake. In which respect, we are neither so vnthankfull, nor vniust, as to with-hold and deny that honour vnto *Caluin*, that deseruedly belongs vnto him, who was doubtlesse (as Bishop *Jewel* calleth him) *a reuerend Father, and a worthy ornament of Gods Church*. And surely they doe much amisse, who haue fought by vniust

Hierom. ad Occa.

ἔτε γὰρ ἀπουδαίον
ἀν' ὁυδαίον,
μᾶλλον ἢ περ
ἀδελφῶν γίνεσθαι.
Xenophon.

Defence of the
Apolog. 2. part.
149.

slanders against him (a thing too vsuall) to derogate from that truth, whose strength was not built vpon mans weaknesse.

Neither is *M^r. Montague* content to haue vs reputed *Caluinists*, vnlesse he also indigitate vs forth for *Stigmaticall Puritanes*, *Men of a phantasticke Zeale*, and a *Turbulent spirit*, words wherein he much applauds himselfe, and displaies his sharp-fanged Eloquence, as may be seene by the frequent repeating of them, as if he meant to defie, and vilifie them all, that are not of the same temper (or rather distemper) and constitution with himselfe; whose vnciuill demeanour, and more than Satyricall immodesty throughout the whole booke against such as he conceiues to be puritans, haue prompted my thoughts with the story of one *Ithacius*, who mightily bending himselfe against the heresie of *Priscillian*, the hatred of which one euill was all the vertue he had, became so wise in the end, that euery man carefull of vertuous conuersation, was set downe in his Kallender of suspected *Priscillianists*, for whom it should be expedient to approue their soundnesse of faith by a more licentious and loose behauiour. Such proctors and patrons the truth might spare. But we are as little ambitious of *M. Montagues* good word, as we are guilty of his bad, whose disdainfull cauills, and causlesse ieaiousies, which he endeauiours to fasten vpon vs, wee can shake off from our fingers, as *Saint Paul* his viper, and receiue no harme. And were they as true, as false, (it being not *crimen* but *nomen* (as *Tertullian* obserued in his time of the name

M. Hooker in his
pref. to the 5.
booke of Eccl.
Polic.

Tertull. in Apol.

name *Christian*) that proues a stumbling block, and a rocke of offence to many) what is hee thereby priuiledged from being detected for *Papist*, or *Arminian*, or any such, (if so bee there were any) disabled from producing iust exception against him ? I am sure not in *Saint Hieromes* iudgement. *Non enim in personis sed in rebus est accusatio*, saith he in his *Apologre to Pammachius*. And in reason hee might haue expected, and haply found better acceptation of his labours, had he dealt more sparingly with the persons of his accusers, and debated the matter in question, more punctually, and indifferently. But as *Tully* said of *Athenagoras*, that he was *no whit aggriued for his fault*, speaking of that ἐν μὲν, ἐν δὲ, *onely he complained of his punishment* : So it dislikes him to be iudged of by the fruits, or suspected for guilty of those opinions, which hee rather declares, as desirous to vtter somewhat in fauour of them, than presumes to maintaine for feare of censure. *Diogetice dictum, non dogmaticè*. They are his owne words. *Digna est illa patella hoc operculo*. Alas, would you so hood-winke the world, that it should take no direct aime at you ? would you put out our right eie, with *Mabash* the *Ammonite*, or make vs winke *Andabatarum more*, that we might not perceiue at length, both what you hold, and what you should ? what ; shall wee thinke you halt in a wauering neutralitie of opinion, not knowing what side to turne to ἢ μετὰ Τρώεσιν ὀμύλεοι, ἢ μετ' Ἀχαιοῖς. and that our church is vncertaine in her tenets, and dull-sighted in her owne doctrine, as you

Hierom Apol. ad Marc. & Rufina. Tom. 3.

would make her by your owne spectacles? That we may wander (as you doe) vp and downe, and yet keepe within the pale? For if the Church allowed her children that freedome of iudgement and language in all those doubtfull and vndecided truths, that are questioned by you, then haue you beene too liberall in your tongue-combat, declaiming vehemently against your opposers herein, that were as much interested in the grant. But you may not thus vse your wings, and your teeth, for whilest you would flie away in your bat-like nature, you rather like a beast, then a bird, bite hard the very ioynts and sinews of your mothers strength. Why you haue fathered vpon mee that bastard, which your selfe disbands, and like an *urchin* would send it to another parish, I know not; you might haue looked vpon the passe-port a little better, and examined the subscription. But your will is to call vpon me, and I now professe my selfe ready, either to proue you a defender of what you do disauow, or to surrender vp my selfe into your hands, as an *iniust informer*. Hitherto you haue had none of my information, but now confidently I vndertake to lay you open for an opposer of the Church of England, and an abettor of *Arminius*. Your stomacke need not rise at his name, neither should you be ashamed to weare his cognizance, if you do but duly obserue what *Athanasius* hath writ to this purpose, whose ancient testimony is worth the relating, sith that it will acquit others, both from the affecting, or deseruing those new-fangled agnominations which you spitefully cast vpon them,

them, & iustifie the imposition of that name vpon you whose doctrine you propugne, and strue for (*tanquam pro aris & focus*) and that which surpasses all the rest in opposition to the church of England, who may now lament *with the tree in Æsop, for that the wedge hath torne, and hewen her asunder, that was cut out of her owne bowels.*

Never any man (saith Athanasius) tooke name of their Bishop, but of the Lord, in whom they beleened. We haue not taken names from the holy Apostles our masters, and ministers of the Gospell of our Saviour, but of Christ we both are, and are called Christians: but they who deriue the originall of their faith from any other, doe worthily beare the names of their Authors, to whom they doe belong. When as therefore wee all were, and were called Christians of Christ, Marcion the inuenter of heresie, was worthily exploded. The other that remained with him, by whom Marcion was exploded, retained the name of Christians still, but they who followed Marcion, were no longer called Christians, but Marcionits. And thus Valentinus, Basilides, Manichæus, and Simon Magus gaue names to their followers, and hence it came to passe that some were called Valentinians, others Basilidians, others Manichees, others Symonians, others Cataphrigians, others Nonatians, &c. Thus Miletus being elected by Peter a Bishop and Martyr, named them that followed him not any more Christians, but Miletians. In the same sort when Alexander elected Arius, they who cleaued to Alexander remained Christians, but they who went away with Arius, leauing the name of Christians to Alexander and his, were thenceforth called Arians. Moreover euen
now

*Athanas. cont. Ari.
an. Orat. 2.*

now after the death of Alexander, they who were of the same communion with Athanasius the successor of Alexander, and with whom Athanasius himselfe is ioyned in communion, they all still keepe the same marke: he neither giueth any name to them, nor they to him, but all as before according to the accustomed manner are called Christians. And now (*M. Montague*) to draw more close vnto you, proue me guilty of any of these beggerly slanders you haue cast vpon me, and I will thinke you haue done me no wrong: be not then offended, if for distinction sake, I stile you no otherwise than you deserue. Conuict me as clearly for a *Puritane*, as I will you now for an *Arminian*, and then cry once againe; *Hie you hence to the brethren of Amsterdam &c.* In the meane time suffer me to enioy my greatest honour of being a *Christian* and a *Catholike* in the bosome of this my mother, whom for discipline, and doctrine, I haue as heartily defended, as your selfe. And now doubt not, but to declare the same against you by Gods assistance: the order I intend to obserue, is to reduce *M. Montagues* errors (as they fall) against the *Will, Counsell, and Decree* of the Father, *Redemption* of the Sonne, and *application* of the Spirit. And against euery particular head, I will shew his consent with *Arminius*, and dissent from the Church of *England*, propound it first in a short Syllogisme, the Proposition euer expressing the doctrine of *Arminius*, and the Assumption laying it vpon *Mr. Montague*.

CHAP. I.

Mr. Montagues error against the simplici-
tie of Gods will.

HE that teacheth the decree of God concerning the eternall estate of all men in particular, to be according to the Consequent, but not Antecedent will of God, teacheth as Arminius, and holdeth against the doctrine of the Church of England.

But M. Montague teacheth that the decree of God concerning the eternall estate of all men in particular, is according to the Consequent, but not Antecedent will of God.

Therefore M. Montague is an Arminian, and holdeth against the doctrine of the Church of England.

For the declaration of the Proposition, we are to know, that Arminius rangeth the greatest Squadron of his reasons, and layeth (as he conceiveth) the surest foundation of his doctrine vpon the distinction of the Antecedent, and Consequent will of God. This bulwarke being broken, he hath no where to re-entrench himselfe, or finde out a new starting hole to escape by. By the Antecedent will he vnderstandeth Gods prone and inclinable affection to the reasonable creature before the actions and operations of his will: by the Consequent will of God, his peremptory and resolute determination to doe so, and so, to the reasonable creature, hauing done some act, or action, from the freedome of his owne will. So

B

that

that betwixt these two wil's, mans will intercedeth, resisting the one, yeelding to the other, frustrating the one, fulfilling the other: So that what God decreeth by his antecedent will, may neuer come to passe by his consequent will. As for example, *Psal. 81. 14. I should soone haue subdued their enemies, and turned my hand against their aduersaries, &c. Isay. 48. 18. O that thou haddest hearkened to my commandements, then had thy peace beene as a riuer, and thy righteousness as the waves of the sea, &c.* Here we see, what desire God hath to do good vnto them that will not suffer him, and therefore resolmeth by a *Consequent will* to giue them vp to their owne hearts lusts, and peremptorily concludeth (as the Prophet speaketh) *There is no peace to the wicked.* It was the royall and learned aduice of our late * Soueraigne of Blessed memory in the *Conference at Hampton Court*, that the doctrine of *predestination* might bee very tenderly handled, and with great discretion, lest Gods omnipotencie might bee called in question, by impeaching the doctrine of his eternall *predestination*: knowing full well that the doctrine of *Arminius* did plainly bend it selfe against that Attribute. For let God haue neuer so good an intention, and plot neuer so wisely to bring it to passe, yet mans ad& may hinder God of that good will, and turne him cleane to a second way, neither so acceptable to himselfe, nor profitable to the creature. But my intent is not to confute *Arminius*, sufficiently answered in this point already: but to open his doctrine, that the Reader may vnderstand *M. Arminius* to be his follower.

* King James his Meditat. on the Lords Praier: The first Article of the Apostles Creed teacheth vs that God is almighty, how euer *Vorsius* and the *Arminians* thinke to rob him of his eternall decrees, and secret will, making things to be done in this world whether he will or not.

Arminius

Arminius concludes predestination in the circuit of foure decrees. The first is, *I will haue Christ to be the Redeemer of all mankind.* Secondly, *I decree life to beleeuers.* The third, *I will giue sufficient grace that they may beleene*: all this God doth by his antecedent will, and wills it to euery reasonable creature, before any act haue passed from him. This is a will of the greatest good that can happen to man. Yet vnhappy man may vndoe all this, to deprive God of his end, make Christ no Sauour, and the blessed Spirit no Sanctifier, for all these things are to succeed according to the wil of man. If he adinit the grace of God offered, or reiect it, then by a consequent will, he becomes either of the *damned*, or *saued*. I will leaue the prooffe of this to oppose our doctrine in the seuenteenth article, till I haue paralleld *M. Montagne* with *Arminius*.

Damned and saved diuide mankind. Not any that came forth of the loynes of Adam, but is necessarily ranged in one of these rankes, either with the damned or saved, sheepe or goats, upon the left hand or the right. But he, who soeuer, that is è censu damnandorum vel saluandorum, finally and eternally damned or saved, as one day actually all shall be, is so damned or saved not without Gods will, according to the purpose of his decree, at least consequent, though not antecedent, &c. Gagg. cap. 21.

Here he plainly teacheth these three things: First, *that saved and damned diuide mankind.* Secondly, *that this diuision is made by the consequent will of God.* Thirdly, *that his will herein is per-*

empty and necessary. But yet thou seest not all clearly. Come with me to his Appeale, and I will make it fully coincident with *Arminium*.

Appeal. p. 64.

Thus farre we haue gone, and not a word of Predestination; for how could it be in a paritie? There must needs first be a disproportion, before there can be conceived Election or Dereliction, unto which we are now come in the masse of perdition, as they call it, wherein all alike being plunged actually, God passeth by, looketh on, considereth intuitively, once, at once, singulos generum, genera singulorum, in that very wofull plight, he had compassion on them, so Ezekiel phraseth it, chap. 16. when he saw them in their bloud, and out of his mercy in his lone, motu mero, not otherwise, stretched out deliuerance to them in a Mediator, the man Iesus Christ, and drew them out that tooke hold of mercy, leauing them there that would none of him, &c.

Ezech. 16. 16.
The Prophet
saith not, God
saw euery parti-
cular man in his
bloud, or had
compassion to say
to euery Indiui-
duall, Thou shalt
liue.

I vnderstand not
the Logicke of
M. Montagnes
Maius and *Minus*
pag. 63. God made
not man vnto de-
struction: much
lesse did he make
him to destroy
him. Neither yet

the Grammar of his Relative and Antecedent, pag. 64 vnto which we are now come in the masse of perdition. Sure I am, there is a paritie, no disproportion; But I vnderstand the Sophistrie of his friends, who seeing the deformitie of this place, would salue all with this good meaning, that the Author speaks not here of the decrees constitution, but the execution of it, and so none are drawne out of the corrupt masse but beleeuers, &c. Their charitie is good, if it were not blinde; for the man hath said the contrary, pag. 61. I shall as I can briefly and plainly, without Scholasticall obscurities, set downe what I conceiue of this act of God (setting by all execution of purpose) or decrees of predestination, &c.

more

more than *Abel*, *Judas* than *Peter*, &c. Fourthly, being thus equally in their blood, *he had compassion on them all*, on *Esa* as well as *Jacob*, intending no greater love to one than another. Fifthly, out of his love *he gives to all and every one his only begotten Sonne*. Sixthly, *he offers this mercy to all*. Hitherto no disproportion or difference is made by the antecedent will of God, for that will respects them all alike, intending no mans salvation more than anothers: and so as yet there appeareth no disproportion in the subject, to be a ground of Election or Dereliction, which depends vpon a further act in man. And therefore in the last place, *they that take hold of mercy, are elected and drawne out of the corrupt masse; those that refuse grace offered, are reiected, and left of God in such a wofull plight and distressed condition.*

Tell me now, *M. Montague*, how well you have learned that, that you protest you neuer read in *Arminius*, Sure I am you neuer read it in *Saint Augustine*, or any of the ancient Fathers, except you will honour the *Pelagians* with that name. But have you suckt it from the breasts of your mother, which are the old and the new Testament? no sure you could not, except you should presse them too hard, like to some that *Volusian* mentioneth, who instead of milke doe draw nothing but blood. For so sincere is the milke that she affordeth, that in your owne *Analysis* of the Article you were forced to confesse it.

Volusian. epist. ad Nichol. 1. Scripturarum mamillas dum presserunt, sanguinem pro lacte biberunt.

Predestination (for of reprobation it speaketh not) is and was of some speciall ones alone, elect, called forth, *Appeale p. 51. ad finem.*

und reserved in Christ: and not generally extended un-
 to all mankind. Was not then the Fathers choice
 of some taken out of mankind in the parity of the
 corrupt masse, when there was no disproportion
 of receiuing, and reiecting Gods grace, was it
 not the antecedent will of the Father euen before
 any act of man to beleue, or not to beleue, to
 haue mercy vpon some in the corrupt masse, and
 to leaue others to the glory of his iustice? What
 need I stand to vrge you, that haue confessed this
 to be the doctrine of the Church of England, and
 yet wilfully to conceiue another, iust of *Arminius*
 stamp, to confront it withall? You destroy shame-
 fully within the compasse of six leaues, what you
 had formerly built, and like *Solomons* harlot, you
 bereaue that childe of life, which a little before
 you had brought forth. It is the property of truth
 to be euen, and vniforme: but falshood is diuers
 and manifold, the parts thereof disagree amongst
 themselves, and interfere each with other. Truth
 hath alwaies giuen her enemies such *Strappadoes*,
 that it wresteth some words of confession from
 them against their will. You could not so palliate
 your meaning, nor obscure your words behinde
 the hangings, *sed hac calliditas pellucet, quasi La-*
cerina Punica, but we might espie them out, to dis-
 couer your minde fully for *Arminius*. For as *Isaack*
 was manifested to be *Rebeccas* husband, by sporting
 with her in his rent; so is it easie to discern what
 correspondencie hee holds, and what reference
 he hath vnto *Arminius*, such that he is so intimate-
 ly acquainted with his doctrine, shewing euident
 tokens

Iust like the Sto-
 ick in *Lactanti-*
us, *Aded inconstan-*
tes fuere, ut nihil
ab isdem dictum
fit, quod ab eisdem
non fuerat emersum.

Instit. lib. 2. ca. 2.

Tō μὲν ἀνδρῶν

ἀντιφρονῶν τῶν

ὡς καὶ ἡμεῖς. 743

Ἰλλοῦ τοῦ οὐρα-

νοῦ 7. ἀλλ' οὐδ'

ἀλλ' οὐδ' 1. 2. 3.

tokens of a prone affection thereunto. Neither can it otherwise bee conceiued, or interpreted, that he could euer haue found out his riddle, had he not ploughed with his heifer. We heed not the violence, and virulencie of your inuectiues. Wee care not for your deepest protestations : these are but the manifest confession of a desperate cause, when a man hath nothing but his nailes to defend himselfe with. How it came to passe, that the truth slipt from you by confession, and then you should slide againe from it in opposition, I cannot tell, except you writ these things after dinner, betweene sleeping and waking, Or it may bee you were like *Cleomenes in Plutarch*, that had *animum in Peloponneso*. For certainly you were not your selfe, when these things fell from your penne. But that I may presse you with predestination against your disproportion, I will conuince you by the will of God, the effects of his will, and the subiect wrought vpon.

Sect. 1.

Declaring the will of God to be the supreme cause.

Reason and religion doe dictate this vnto vs for an vndeniable truth ; That of the sole, supreme, and soueraigne cause, no reason is to bee demanded. For as *August.* saith. *Nefas est credere aliquid diuinam voluntatem antecedere.* We cannot without sinne belecue any thing to goe before Gods will, neither indeed need wee inquire after it. For,

Dei

*Ad finem c. 2 lib. 1.
de Gen. contra
Manich.
Lomb. 1. Sent. Dist.
45.*

Aquin. part. 1.

Quest. 22. Art. 5.

Quare his eligit in gloriam, & illos reprobat, non habet rationem: nisi diuinam voluntatem.

Bradward. de causa Dei, lib. 1. cap. 39. non est talis causa prohibens, aut efficiens voluntatem diuinam per quam valeat respici meriti; quare hunc dilexit, & illum odio habuit

* I Ioh. 4. 10.

Aug. in Ioh.

Tract. 86.

Lombard. lib. 1.

dist. 41. tit. d. Mi-

sericordia datur

quidem & fidei,

sed data est etiam

prius ut esset fidelis.

Dei voluntas non tantum est recta, sed etiam Regula, & rationum ratio. Bon. in lib. 1. Sent. distinct. 41. Q. 2. Gods will is not onely right, but the rule and reason of reasons. The which Saint Augustine de predestinat. Sanct. cap. 17. applies to this point; *Rogo quis audiat Dominum dicentem, non vos me elegistis, sed ego elegi vos, & audeat dicere, credere homines ut eligantur, cum potius eliguntur ut credant, ne contra sententiam veritatis priores inueniantur Dominum elegisse.* The very presupposall of mans faith contradicts the verdict of truth. * Herein is loue, not that we loued God, but that he loued vs, and sent his Son to bee the propitiation for our sinne. And Saint Augustine comes home to them, that would finde reasons of Gods worke: *Vacat hic (inquit) vana illorum ratiocinatio, qui prescientiam Dei defendunt contra gratiam Dei, & ideo dicunt nos electos ante mundi constitutionem, quia presciuit nos Deus futuros bonos. Non hoc dicit, qui dicit, non vos me elegistis: Non enim electi sunt, quia boni fuerunt, qui boni non essent nisi electi essent.* Prescience of any thing in vs to make way to Gods election, is a wyre-drawne argument of euill consequence pulling things vpon Gods will backward. *Nihil in libero arbitrio constitutum superat voluntatem Dei.* Aug. Enchir. c. 100. Nothing in our freedome can ouer-power and master Gods will. The will of God (saith Bonauenture) is *rationabilissima*, most reasonable, and if there were no other reason, why God electeth one, and reprobeth another; but onely his *placet*, then (saith he) were his judgments manifest, and not obscure to vs, because euery man can yeeld this reason. Therefore

In 1. Sentent. Dist.

41. Quest. 2.

1. dist. 41. tit. d. Mi-

sericordia datur

quidem & fidei,

sed data est etiam

prius

Therefore he concludes, that God hath, and euer had a reason of his will eternall with himselfe. So then we deny not, but God most wise and most reasonable, groundeth vpon most iust, wise, and diuine reasons, such as perhaps in the life to come, shall be made euident to vs. *Tunc non latebit, quod nunc latet, cur ille, potius quàm iste fuerit assumptus, cum causa esset ambobus. Enchir. cap. 95.* vndoubtedly he hath giuen vs to vnderstand the generall reason of his will, which is the declaring and manifesting of his owne glory : but this is a reason fetcht from himselfe, yet from this we may see a little further into his proceedings. All men being included in the same masse of sinne, hee might haue passed speedy execution vpon them all, or granted a generall pardon : but this could not together haue declared his iustice and mercy. *Si artifex (saith Aquinas) ex vili materia faciat vas pulchrum, & nobilibus vsibus accommodatum, totum ascribitur bonitati artificis: sed si ex vili materia, ut ex luto, faciat vas accommodatum vilibus vsibus, non potest vas (si rationem haberet) conqueri: sed si ex pretiosa materia, ut ex auro, aut gemmis, vas faciat ad vilia officia, tum conqueri posset. Humana autem natura vilitatem habet, non solum ex materia, quia est lutum, & limus terra, sed quia est corrupta peccato: unde quicquid boni habet, debet bonitati figuli.* The matter being the same for vilenesse, to haue some portion of it disposed of for excellent vses, highly commends the workman ; and it is no iniury offered vnto the rest that are deputed to meaner vses. If God to shew the riches of his grace, list man from
C the

*Comment. in Rom.
6. 9.*

*Idem docet Aug.
ep. 106.*

the very bottome of his basenesse to a most honorable estate, and deiect others as low as hell it selfe, what cause of complaint? Shall it not be lawfull for God to doe with his owne what he list? Is it not his praise to frame of the same lumpe, vessels to honour of his owne preparing, and vessels to dishonour, that haue so fitted and prepared themselves? For as obscure shadowes concur as necessarily to the beautie, as orient colours; and in pictures diuersitie serues as well as similitude, for the comelinesse of proportion; yea the fable darknesse of the gloomy night makes the starres more resplendent: So God pardoning the offence of some, and inflicting punishment vpon others, declares at once the glory of his mercy and iustice; and doth so much the more extoll the riches of his bounty and goodnesse vnto his chosen, by a iust refusall of the rest, whom he makes examples of his displeasure. If God had made man sinfull, or impotent to resist sinne, or thrust him into sin, then might there appeare some iust cause of expostulation: but man being left well of God, and found stained with his owne bloud, what cause hath man to complaine? But now to reach further with our reason, is to over-reach our selues. The Apostle (saith Augustine) proposed to himselfe this great difficultie, What shall wee say then? Is there vnrighteousnesse with God? If the Apostle had beene as wise as the Pelagians in S. Augustines daies, or the Arminians in ours, that found the disproportion in foreseene faith, &c. he might easily haue answered the question, may he had had need to make none at all.

To

οὐκ ἔστιν αἰτία,
Rom. 9. 23.
καὶ τὴν πύριναν,
vers. 22.
Alacen. 2. Perspect.

Aug. de Correp. &
Grat. cap. 17. Si hoc
adiutorium, quo
possent stare si vel-
lent, vel Angelo vel
homini, quando pri-
mum facti sunt,
desuisset, non uti-
que culpa sua ceci-
dissent. Ad iutorium
quippe desuisset,
sine quo manere
non possent.
Aug. in Iob. tract.
53. epist. 107.
Enchir. c. 98.

To proceed : This being the first cause and reason, it must needs be independent, and all other things must haue their dependencie vpon it. *Luk. 12. 32. Iob. 15. 16. August. de predestin. Sanct. cap. 19. De bono perscuerant. cap. 14. Aquin. part. 1. q. 23. Art. 5.* teach vs, that the whole kingdome, preparation of all blessings, and euery effect that makes for our saluation, hang all vpon this cause. It was neuer heard of, that the cause was the consequent of the effect, or any wayes dependent vpon it. The *Arminians* haue a long time beene scrupulous and cautelous in yeelding faith to be the cause of Election, or the will of God any wayes to depend vpon it : but their making of mans will in *beleeuing*, the antecedent of Gods will in *chusing*, hath so long troubled them with the order, that now they seeme desperatly to teach, that *Election leanes vpon foreseene faith*. *Armin. declar. p. 47. Collat. Hagiens. p. 117. Greuincho. p. 103.* Again, they teach *faith to goe before Election, as infidelitie goes before Reprobation*. *Arnold. p. 151.* Neither doe they sticke greatly to grant the will and decree of God to depend vpon foreseene faith, In *Walachr. pag. 39. as vpon a cause or condition. It mattereth not, Arnold. p. 53.* Neither need they much demurre in the concession : for nothing goeth before the being and constitution of any thing, that necessarily concurreth thereunto, but it is a cause of it : for this argues an absolute depending in regard of the essence of that which follows thereupon. Two things both in *Esse* may the one goe before the other, as the morning-

Thom. Campensis de imit. Chr. lib. 2. cap. 63. Ego sum qui cunctos condidi sanctos, ego donavi gratiam, ego prestiti gloriam. Ego noui singulorum merita. Ego praeueni eos in benedictionibus dulcedinis meae. Ego praesciui dilectos ante saecula. Ego eos elegi de mundo, ipsi me non praelegerunt. Ego vocavi per gratiam, attraxi per misericordiam, ego perduxi eos per tentationes varias, ego infudi consolationes magnificas, ego dedi perseuerantiam, &c.

starre before the rising of the Sunne : but that which goeth before the very being of a thing, and without which it cannot be, must needs be a cause thereof. So that faith cannot but be conceiued to goe before election, as a cause of it, and without which election hath no being, nor existing in *rerum naturâ*. Order we denie not, as learned Zanchie hath obserued well in this point ; and that is, that the *causes* goe before the *effects*. *S. Augustine Tract. 53. super Ioan. 12. Tom. 9.* hath these words: *Non ideo quenquam ad peccandum cogit Deus, quia futura hominum peccata prænouit : illorum enim præscinit peccata, non sua.* God willed not to make man to sinne, for that were to will the effect before the cause, but he willed man sinning to be the cause of his owne sinne, and because it was ordered to Gods glory, he willed that, before he could will the disposing of sinne for that end.

Marke the order ; man the cause of his owne act, God the end: God therefore suffered man to be the cause of his owne ruine, and disposed the same to his owne glory. The cause willed before the effect, the end before the meanes, iustifie God against all aspersions of sinne : so on the contrary, faith as an effect, the cause must needs in order goe before it. Neither can faith be any wayes objected or considered, vntill the being of it bee thought vpon : and it can haue no being before the cause be conceiued. What is faith in the minde of God, till his will cause it to be there. This we are to know of future things, that the pre-science or foreknowledge of them is as certainly infallible,

infallible, as his decree is immutable. As we must teach the one to be without all change, so we must teach the other to be without all error, and this will neuer be done except these two goe hand in hand. What God wils to be, that he foreknowes to be: but if he will it not, but leaue it to be willed as man shall giue him cause, then shall his prescience be as subiect to error, as his will is to change, and therefore as Gods will is the cause of that which is done, so farre as he wils it; so prescience is the cause of that which is foreknowne to be, so farre as he foreknowes it. Now it is plaine that God wils a thing to be no further than it is good, and so he foreknowes a thing to be no further than is true, and as his will is the cause of that which is good, so is his prescience of that which is true. And this is that which maketh the immutabilitie of the one, and the infallibilitie of the other. Excellently *S. Augustine*; *Omne verum à veritate verum est.* More largely *S. Ambrose* sets it downe, glossing vpon the Apostles words, *No man can say that Iesus is the Lord, but by the Holy Ghost: Quod cum verum à quocunque dicitur, à Spiritu Sancto est: cum itaque verum sit, quod mala fiunt, hoc verum quod dicitur illa locutione, scil. mala fiunt, à Deo est: sed non inde sequitur, quod à Deo fit, ut mala fiant.* They therefore that will not turne Atheists, let them not denie Gods foreknowledge of things to come to be an infallible euidence and cause in God of the truth of all things that come to passe: what will they haue more in Gods foreknowledge than the truth of future things? I hope neither

*In princip. lib. 83.
Quest. Tom. 4.
Amb. de vocat.
Gen. cap. 2. Tom. 2.*

the things themselves, nor their errors. So then we haue absolutely euinced the will of God, to be the supreme cause of all that it willeth, & that pre-science goeth along with the will, and is so the cause of the truth of that good, as the will is the cause of the good of that truth.

Sect. 2.

The will of God is the sole cause of election.

Heming. de Gra.
univer. p. 31.

We adde yet further, that the will is sole as well as supreme in our election, no will of man going before, or concurring with the will of God. Wretchedly hath *Hemingius* abused the words of the Apostle, *Rom. 9. 16. Non est volentis, aut currentis, scilicet, secundum carnem, sed est volentis, aut currentis secundum fidem.* It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Where he expounds the will and race of man, of a carnall course, not spirituall: For so man willeth and runneth with God to the election of himselfe. So that God is not alone in his choice, but man is an actor with him. I cannot better stop his mouth, than with *S. Augustine*, *Non quod nulla sit voluntas hominis, atque cursus, sed quia nihil potest, nisi ille misereatur, non quod velle non debemus, & currere, sed quia ipse in nobis, & velle operatur, & currere.* The worke is not diuided betwixt Gods will, and mans, mans going before, and Gods following after: but God goes wholly before, and by his grace makes man both will and runne,

Aug. Epist. 106.
107.

runne. So that except wee will make the effect to goe before it selfe, or ouer-runne its cause, we must confesse that wholly and alone it comes from God. I will but produce *Saint Augustine* once more for this point, wherein I am the more copious to satisfie *M. Montague* that calls vpon vs for old learning, as if we hauing none at all contemned it, and wanting it thought it vnnecessary pains to labour after. Hee puts me in minde of that, which one (in *Tullie*) told *Hortensius*, when he immoderately praised Eloquence, *that he would haue lift her vp into heauen, that himselfe might haue gone vp with her, as hauing greatest claime of right vnto her.* So *M. Montague* often for our instruction and edification tels vs of the old learning (as if he meant *cornicum oculos configere*) whereof wee haue little or none, that his reader might conceiue him to be an onely heire of antiquity, the which while he aduanceth to the skie, himselfe would rise vp with it. But let him not set at nought his fellow-brethren, who are not so infatuate in their iudgement, or senselessly transported in the valuation of things according to blinde affection, as to hate any thing because they want it, or not to honour it with the due approbation, wheresoeuer they finde it. We admire our ancients, and him in them, whilst he applieth them to the maintenance of the truth, and not the countenance of rotten error. And if he will thank vs for any instruction, we would wish him to make more of the most ancient truth, and truest antiquity, I meane the holy Scriptures, whereof we scarce finde a testimony to purpose in his booke; we will

not

Appeale. p.

90.

*Tu galline filius
alba: nos viles pul-
li, nati infelicibus
ouis. Iuuen. Sat. 13.*

*Consuetudo sine ve-
ritate, vetustas er-
roris est. Cypri. ep.
74. ad Pompon.*

*Antiquitas mea le-
sus Christus. Ignat.
Epist. ad Phila-
delph.*

not say he reads them little, or not at all, but sure he makes the least vse of them, of any Duine, that I haue knowne a VVriter in our Church. But this is like many of his pages of the by.

Aug. Enchir. cap.
32.

WVe returne againe to the worthy testimony of *Saint Augustine* expounding *Saint Paul*, *Rom. 9.16.* more sincerely and soundly than *Hemingius*, or any (if we may borrow a word from *M. Montague*) gagling *Arminian* that euer writ. *Si propterea dictū est, Non est volentis, neque currentis, sed misere-ntis Dei, quia ex utroque fit, id est, ex voluntate hominis, & misericordia Dei: ut sic dictum accipiamus, non volentis, neque currentis, sed misere-ntis est Dei, tanquam diceretur, non sufficit sola voluntas hominis, si non sit etiam misericordia Dei. Non ergo sola sufficit misericordia Dei, si non sit etiam voluntas hominis. Ac per hoc si recte dictum est, non volentis hominis, sed misere-ntis est Dei, quia id voluntas hominis sola non implet: cur non & e contrario recte dicitur, non misere-ntis est Dei, sed volentis hominis, quia id misere-ntia Dei sola non implet. Porro si nullus Christianus dicere audebit, non misere-ntis Dei, sed volentis est hominis, nè Apostolo apertissime contradicat: Restat ut propterea dictum intelligatur, non volentis, neque currentis, sed misere-ntis Dei, ut totum Deo detur. I could not abbreuiate this testimony, being so full and compact in it selfe, it hath forced our argument home, God alone makes choice of vs, and therefore depends not vpon mans will.*

Sect. 3.

The will is an omnipotent cause.

Adde we one thing more, and that is the *omni-*
potencie of the cause, doing whatsoeuer it willeth,
 and hereupon it commeth to passe, that the Al-
 mighty *hath in his owne power the wils of men more*
than they themselves. If we list, we refuse, but God
 doth not leaue in vs such a list: but willing to saue
 vs, giues vs minds to be saued. Our article teacheth
 vs, that they that are endued with so excellent a
 benefit of God, as to be chosen in Christ, are cal-
 led in due season, and obey the calling. Faith is the
 gift of God, and is not giuen but where it is re-
 ceiued, and it cannot be receiued, but where God
 will haue it receiued; and where God will haue it
 receiued, who shall resist his will? *Cui volenti sal-*
uum facere (saith S. Augustine) *nullum hominum re-*
sistit arbitrium: sic enim velle & nolle, in volentis aut
volentis est potestate, ut diuinam voluntatem non im-
pediat, nec superet potestatem. So hath God left
 the motion of our will in our owne power, that it
 may not hinder Gods will, or master his power,
 who doth *per suauissimam omnipotentiam*, by a most
 sweet influence, and not by any coactive violence,
 nor yet only by obiectiue allurements, or morall
 perswasions, turne the wils of men at his pleasure.
 If it were otherwise (saith S. Augustine) then would
 it follow (*ut promissa Dei compleantur, non in Dei,*
sed in hominum potestate, futurum est) that the ac-
 complishment of Gods promise should stand to

*Aug. de Corr. &
 Gra. c. 14.*

Ibidem,

*De predest. Sanct.
 c. 10.*

D

mans

Cyprian. in Orat.
Domin.

mans courtesie: but (saith he) *promisit Abraha, in semine suo fidem Gentium, quam non de nostra voluntatis potestate, sed de predestinatione sua promisit: promisit enim quod ipse factururus, fuerat, non quod homines.* Gods promises to the predestinate are of his owne fulfilling, not ours. With him concurre Saint Cyprian vpon these words: *Fiat voluntas, &c.* We pray (saith he) *non ut Deus faciat quod vult, sed ut nos facere possimus quod Deus vult: nam Deo quis obsistat, quo minus quod velit faciat.* Wee pray that we may doe Gods will, because the power must come from him, and where hee giues, that power no man resisteth. *Voluntas Creatoris rerum est necessitas. Aug. 6. super Gen. ad lit. 20. Voluntas illius mihi est necessitas. August. de lib. arbitr. lib. 3. cap. 3. Rogandus est ut velit, quia necesse est fieri si voluerit. Ench. c. 83.* In all these places S. Augustine speaketh of a necessity of doing what God willerth. And yet *de verbis Christi*, he qualifieth the matter; *Non necessitate, sed libera potestate*: not by necessity of coaction, but power of perswasion; not by any violent compulsion, but by his mighty and potent operation. *Qua autem volunt potentes agunt omnes*: What great men will, that they doe, and yet they haue not alwayes power at their will. But the greatest wants no power, and therefore doth what he will.

Arist. Rhet. 2. c. 24.
Polit. 3. 7.

Señt.

Scct. 4.

*Of the act of Gods will, opposing M. Montagues
consequent will of God.*

Men besotted with the spirit of giddinesse, and daring to reprehend that which they can neither comprehend, nor doe yet apprehend as they ought, haue most ignorantly and most wilfully confounded the two acts of Gods decree. The first is meerely *positive*, and that is the act of the Father in the Sonne by the Spirit to saue some: the other is meerely *negative*, that God the Father in the Sonne by the Spirit will not saue others. To shew vnderferued fauour, is mercy and loue; and not to shew it, is no iniustice, no wrong at all. Suppose a King make a generall Proclamation of a generall Pardon to Malefactors, condemned Rebels, vpon condition they shew his owne Signet, which he is content should passe abroad for their deliuerance: or, to take the Parable recorded by the Euangelists, of the heire sent to his fathers tenants, who had shamefully abused their Lord, yet the Lord willing to passe by all former iniuries, if so be they will reuerence his sonne, sends him vnto them, intending to pardon or punish all wrongs, as they shall giue him entertainment: Now this King or Lord being not bound to make pliable the hearts of these Rebels to receiue the Signet, or reuerence his sonne, hath in another writing, kept secret to himselfe, set downe in particular to whom his Signet shall be

D 2

deliuered,

Rom. 9. 15.

*In his quae ex gratia
dantur, & non ex
debito, potest ali-
quis absque praei-
udicio iustitiae, pro
libito suo plus dare
cui vult, et cui vult
minus, dummodo
nulli subtrahat de-
bitum.*

*Omnis boni collatio
supra debitum eius
cui confertur, ad
misericordiam per-
tinet. Aqu. part. 1.
Quest. 23. Art. 5.*

deliuered, and by whom his sonne shall be reue-
 renced; shall there be any complaint, if he mise-
 rably destroy the one, and most mercifully saue
 the other? Why then shall God be challenged, if
 he publish pardon to all that shall bring vnto him
 his owne Seale or Signet, ingrauen with the image
 of his Sonne, the print whereof is a liuely faith
 working by charitie, the greatest honour of a
 Christian; yet notwithstanding hath absolutely
 set downe with himselfe who in particular shall
 enioy this Seale of his loue, haue the stampe and
 character therof imprinted in their hearts by faith
 and holinesse, and so to be sealed of God himselfe
 vnto eternall life? God hath propounded a king-
 dome to all, but prepared it for such as are blessed
 of him *from the foundations of the world. Prepara-*
uit ille regnum nobis ante secula, & preparauit opera,
tanquam viam, qua ambulemus ad regnum. He it is
 that will make his chosen meet partakers of the in-
 heritance of his Saints in light.

Matth. 25. 34.

Bern. de grat. &
 lib. arbit. circa fi-
 nem.

And here may we well enter into a further con-
 sideration of loue and hatred in God, from
 whence this twofold act doth flow, than is vsual-
 ly expressed vnto vs, which I durst not vent, nor
 venter on, except the ground were fairely laid
 before me. *Loue and Hatred in God are no affe-*
ctions and passions, but declare something in God
by way of action, and operation. Loue is an affection
of union, and hatred of separation: so then as many
 wayes as God may be said to vnite himselfe to the
 creature, so many wayes hee may be said to loue
 him, and on the contrary, as many wayes as God
 may

may bee said to separate from the creature,
 so many wayes may hee bee said to hate him.
 To apply this to the point in hand ; there cannot
 be imagined a more speciall vnion betwixt God
 and man, than that which our article expresseth
 vnto vs, and that is, when the Father, Sonne, and
 Holy Ghost, after a most admirable and speciall
 manner, conspire together to saue some, in spite of
 sinne, that would make a diuision, and separation.
 The hatred arising from iustice separates all men
 from God, *Iacob* as well as *Esau*, *Peter* as *Judas*,
Abel as *Caine*, &c. but the loue of vnion, as it is
 the worke of the three Persons, laies so fast hold
 vpon the Elect, that no hatred can part them asun-
 der. *I am perswaded* (saith *Paul*) *that neither death,*
nor life, nor Angells, nor Principalities, nor Powers,
nor things present, nor things to come, nor height, nor
depth, nor any other creature, shall be able to separate
vs from the loue of God which is in Christ Iesus our
Lord. Hac enim dicta non sunt eius (saith *Saint Hie-*
rome) *qui posset à fide & dilectione Christi aliquando*
discedere. So then the loue of God the Father in
 the Sonne is an euerlasting loue, and thus God
 neuer parted from *Adam*, *Peter*, *Paul*, &c. in their
 greatest transgressions. For this is not, how God
 may loue vs in our selues, but how he hath loued
 vs, still doth loue vs, and euer will loue vs in his
 Sonne. For as the Father, Sonne, and Holy Ghost
 cannot be separated in their loue, which is mutu-
 all betwixt themselves, no more can they be diui-
 ded in that loue, which they mutually intend to
 others. Now to separate the creature from this

Rom. 8. 38, 39.
 To stat. in Exod.
 cap. 42. qu. 42.
 Hieron. in Galas.
 cap. 1.

Be. in Cant. Ser.
14. Ius meum vo-
luntas est iudicis.
quid iustus ad me-
ritum, quid ad pra-
mium dicitur? an
non licet ei quod
vult facere? mihi
quidem misericor-
dia, sed tibi minime
iniuria, tolle quod
tuum est & vade.
Si decreueris salua-
re & me, quid tu
perdas? exaggera
quantum vis meri-
ta & sudores tuos,
misericordia Domi-
ni super vitas.
** Auth. li. de Chri-*
sti seru. offic. Rat. 23.

loue depends entirely vpon his *essentia*, and so the Schoole defines this hatred to be *renisus voluntatis diuina*, because all that the creature can call for, at the hands of the Creator, is onely for that loue, which is due vnto his image: God louing himselfe, so farre loues his creature, as he beares his image. But to lay claime to this transcendent loue, which the three Persons will haue to be a speciall fauour, is vnreasonable. Shall not God the Father in the Sonne by the Spirit doe a speciall kindnesse to his Church, but his very enemies must check him for it? Nay suppose they were his friends, as long as they haue what he oweth them by mutuall iustice, what reason haue they to murmur at the riches of his grace to others? *Blasphemous was that mouth that vttered those words against the Almighty, *Si paucos seruaret, relictis ceteris, fuisset non solum iratus & inclemens, sed iniustus, &c.* If God should saue but a few, leaving all others, hee were not onely angry, and unkinde, but vniust. Vniust Censure. What if hee should saue none in this rare combination of loue? Did God tie himselfe by creation to worke after this sort for the good of man? It is more than innocencie can claime at Gods hand, and it is no wrong to any to deny him this loue. But thou that talkest of an angry God, know that God may separate from any creature in regard of his loue, and deny such a cooperation to whom he pleaseth, and yet not be angry with them, which alwayes presupposeth vindicatiue iustice or fatherly castigations.

But to satisfiefully. Besides the negatiue Act,

I will not so loue Esau, as I haue purposed to loue Iacob, there is a positieue Act, an Act of iustice to punish *Esau* for his sins. And now the case is altered, Iustice making that necessary, which formerly was voluntary. God might freely deny *Esau* his loue in Christ, & so the separation was arbitrary & at his own liberty: But God will punish *Esau* with eternal death, now the separation is necessary, and fallen into another head of Diuinity, a iust law of mutual right betwixt God and man; hee that would not loue *Esau* in Christ, must needs condemne *Esau* in himselfe a sinner. If God the Father did not ἀποκτείνειν τὸν ἔχθραν ἐν αὐτῷ, --- slay hatred for *Esau* in Christs death, then must the hatred of iustice necessarily seaze vpon sinne, against which it burnes like a fire. *Austine* saith, *God is both good and iust, he may without our good deserts free vs, because he is good: but he cannot without our ill deserts condemne vs, because he is iust.* And how God may bee said to hate vs, in this regard *Aquinas* sheweth: *Dicitur Deus reprobos odisse, quia non vult eis hoc bonum, quod est vita aterna.* God is said to hate reprobates, because he willeth not to giue them that good, which is eternall life. And though it be *his nature and propertie to haue mercy*, as our Liturgie teacheth vs, and to will well to his owne workmanship, yet the same *Aquinas* furnishes vs with an answer, *Deus vult bonum omnibus, sed non vult omne bonum omnibus.* So then the first Act of predestination is, as our article delares it, That God the Father in his Sonne by the Spirit will giue to some which are his select & peculiar people eternall

Hof. 13. 9.

Rom. 6. 23.

Aug. de p̄dest. & grat. cap. 13. Enchirid. ad Laurent. cap. 99. misereatur scil. magna bonitate, obdurat nulla iniquitate, ut nec liberatus de suis meritis gloriatur, nec damnatus nisi de suis meritis conquerratur, &c.

Eph. 1. 16.

Aug. li. 3. con. Iul. c. 18.

Aquin. 1. 1. q. 23. Art. 3.

Vid. mag. Sent. dist. 46. li. 1. & alios scholast. in can. dist. ar. Aug. Enchir. c. 96.

nall life, and this is properly election. The other Act is to be vnderstood by this, that God in the same manner will deny it vnto others, and this is properly *reprobation, reiection, dereliction, preterition, desertion, voluntarie separation*: In all which there is no punishment, properly so called, but the deniall of the highest fauour that God hath to bestow vpon some speciall ones. As for damnation, predamnation, &c. they are acts of iustice, and not to be thought vpon without sinne. *M. Montague* hath taught vs, that election and dereliction cannot be in a parity, because they cannot be conceiued but when a disproportion hath gone before. This reason doth seeme to be sicke of the palse: the sinewes of it haue no strength. For rather on the contrary, there can be no election or dereliction, where there is a disproportion, because there is no choosing and leauing, when things are necessarily diuided in themselues. The choice is soone made, because God cannot doe otherwise. But *M. Montague* is to know, that there is nothing more free than for God the Father in the Sonne by the Spirit to saue whom hee pleaseth, and as freely to passe by others. All are here alike vnto him, no difference to be made but in his owne good pleasure. Come wee then to the most equall subiect of Gods decree.

Sect.

Se&t. 5.

Of the subiect wrought vpon, with the Arguments of the Article, strong against M. Montague.

And that is in the paritie of the corrupt masse, *Ioh. 3. 16. the world, Mankinde fallen in Adam. Mankinde vnder curse and damnation, saith our Article.* A point a thousand times deliuered by *S. Augustine. Epist. 105, 106, 107. Enchir. ca. 27. 33. 98. 99. 107. De Ciuit. Dei li. 15. ca. 1. Ad Simplic. li. 1. & 2. Contra duas epistolas Pelagian. ca. 7. li. 5. In Iul. ca. 3. &c.* *M. Montague* here makes too great a stride, and leapes beyond the barriers of the Gospel and the soundest antiquitie, into the puddle of *Pelagius*, and in words ænigmaticall, sublimated in the furnace of his owne braine, tells vs, there was no fit subiect for predestination to rest vpon, in the paritie of the masse of perdition. He hath a more refined conceit than to stay himselfe in that plaine path. He is expert in disproportions, and can cut out Gods worke to an haire bredth. It must presuppose, as he imagines, an inequality in man, and a contrarietie of wills, that must diuide the will of God into Election and Dereliction, except mans infidelitie or faith goe before, Predestination findes no roome. He hath forgotten what was learnedly deliuered by the Kings Maiestie in the *Conference at Hampton Court; Election dependeth not vpon any qualities, actions, or works of man, which be mutable, but vpon God his eternall and immutable decree and purpose, &c.* I
E would

would faine know how well *M. Montagues* consequent will consort with this Royall Testimonie, that consents with God and his truth. And here to conclude, I will tell him with whom he agreeth point per point : *Julianus existimavit Deū non velle absolute vltimū saluare, sed omnes sub conditione, si & ipsa velint. Bell. li. 2. de grat. & lib. arbit. ca. 8. Hoc q̄ cum sensisse colligitur ex Aug. li. 4. cont. Julian. ca. 8. Faust. li. 2. de lib. arb. ca. 2. Amb. Cathar. tractat. de predest. Concil. Trident. com. in ca. 4. Gen. Pigh. Georg. Sicul. Test. Calvin. de atern. predest. p. 930. Auth. lib. de Christ. Seru. efficac. Rat. 67. 77. Heming. li. de grat. vniuers. p. 20. 21. 22. 27. 31. 77. Consue. of the error of the Carelesse, Sect. 48. Indeed it seemes that S. Augustine was sometimes of this opinion, Expos. propof. in epist. ad Rom. num. 60. 61. The which he retracted, lib. retract. ca. 23. lib. de predest. Sanct. ca. 3. 19. And he makes that one of his speciall reasons which Paul hath, 1 Cor. 4. 7. Who separated thee? lib. eod. ca. 3. quo precipue testimonio conuictus sum cum errarem. And therefore euer after he set more sure footing, Aug. in Iob. tract. 5. 49. delighting himselfe with that ingenuous confession of S. Cyprian, ad Quir. li. 3. c. 3. De nullo gloriandum, quia nostrum nihil est, &c. It may be (I denie it not) but some other Fathers, especially of the Grecians, may seeme to incline to you, but you must leaue vs S. Augustine, and confesse with Arminius, Nos Augustini authoritati non stamus, contra Perk'ns. pa. 191. Doctrinam Augustini de predestinatione astruere non debemus. Resp ad Q. quast. quast. 5. And now will I further shew you that you must leaue*

Dr. Whites reply
to Fijber, pag.
275. maintaineth
our tenet to be
the same with
Saint Austines
and his scholars
concerning pre-
destination, and
therefore a iust
reply to M. Mon-
tagne in this
point.

leau vs the Article to presse you withall, and manifest what filth will issue forth when the impostume of your errours shall be crusht.

Argument I.

Our Article teacheth plainly the distinct order in which the three Persons worke our saluation, and giues vnto the Father the beginning of it, and that is by *decreeing* whom he will haue saued. Then the Sonne proceeds on with the worke, and *pays the purchase* of our redemption. And lastly, the Holy Ghost doth perfect the worke, *by calling such as are chosen and redeemed*. They being called beleeue. Here is the first Act of man, a consequent effect of all the three Persons. If then election by the consequent will of God the Father follow our faith, so that the Father doth not elect, till wee beleeue by the Spirit, then shall the Fathers will and worke, be a consequent of the Spirits Act, and the Spirit shall effect that which the Father hath not begun by his decree. Which is a plaine subuersion of the distinct manner of working amongst the three Persons. For if we will reason truely, we therefore beleeue, because the Spirit calleth. The Spirit therefore calleth because the Sonne hath redeemed, and the Sonne redeemeth, because the Father hath elected. Here is the originall, vpon which all the rest doe depend. No election no redemption, no redemption no application, no application no faith. It is preposterous to set the Spirit before the Father, but most odious that his

will & worke should be suspended vpon mans will. O the Spirit of errors, and shop of Chymera's! What is this but to prouoke christians to circumcise themselves and weare the Turban, to deny their faith and beleue Monsters?

Argument II.

Arminius teacheth, that Gods decree to saue mankinde, is that Euangelicall will of God, that *whosoever beleeneth shall haue eternall life*. This is nothing else but Gods reuealed will. Thus *Magist. Sent. l. i. distinct. 45, 46. &c. Aquin. p. i. q. 19. art. 11. The will of the signe, the consequent will of God. Aquin. ibid. Art. c. calls it Gods conditionall will*. Our *Article* teacheth the same in the end of it. And *M. Montague* builds vpon it, as the only will to be thought vpon in the cause of Predestination, *Gagg. p. 179*. For if predestination to life be made by the consequent will of God, that is, if we beleue, God elects vs, if not, we are reiected; then there is nothing in that will, but what is reuealed in the word, and what God would haue done by vs, if we will doe good to our selues: but the *Article* teacheth me, that there is a *secret will*, not depending vpon ours, but effecting that in vs, as an antecedent cause of that which it would haue done by vs. *Magist. Sent. l. i. dist. 45. Voluntas beneplaciti consonat rerū affectibus, & ipsi rerum effectus ab illo non discordant: fit enim omne quod beneplacito vult fieri, & omne quod non vult fieri nequaquam fit. Aug. Non fit prater eius voluntatem, quod etiam fit contra eius voluntatem,*

Mag. sent. li. i. dist. 46. Multi à veritate deuiarunt, dicentes Deum multa velle fieri, quæ non sunt. Quis enim tam impie desipiat?

Aug. Enchir. c. 190.

voluntatem. Things against Gods reuealed will, are not so much as beside his secret will. And here two humours float by turnes in *M. Montagues* vertigious braine, who hath his *turbida* and his *lucida intervalla*, as may easily be discerned. What God willeth the same commeth to passe, and so it commeth to passe as he willeth it. The one is originall of the other, and the one is euidence of the other. Now it is certaine that the antecedent will of God may be crossed by mans will. And therefore whatsoever God so willeth commeth not to passe. Againe, if the will be originall of such things as come to passe, and the things when they happen, euidence of that will, then how can Gods will be the consequent of those things, whereof it is the originall? *Dic aliquem Sodes, O Quintiliane colorem, habemus.* This is rousing in stead of reasoning, whereof he might be no lesse ashamed, than *Calisto* was of her fellow Beares in the Fable, who fled from them for their owne deformitie. Gods antecedent will may be resisted, and yet God doth whatsoever he will. These things hang together as a rope of sand. I know not how *παν ῥημα, or βελημα* should be *πανημα*, except you change your opinions, and teach as we doe, Gods will cannot be resisted. But I leaue you to seeke out your salues for these sores.

Appeale pa.
61.

Argument III.

The end of the Fathers decree is to deliuer from curse and damnation, those whom he hath chosen in Christ,

Christ, and to bring them by Christ to everlasting salvation. This cannot be vnderstood of all; because the Father by the Sonne doth not thus deliuer and saue euery man. Or if he aimed at this end, and obtaineth it not, then is God frustrated of the end of his decree, and bringeth not to passe by his Son and Spirit, that which according to purpose he had constantly determined by his counsell.

Argument IIII.

Chosen out of Mankinde, cannot be vnderstood of all Mankinde; but of some in particular. For Election doth alwaies inferre a reiection and a preterition. The Father findes all in a parity of curse and damnation; and therefore chooseth some out of the whole masse, as vessels made to honour. And therein appeares the wonderfull mercie of our heavenly Father, that he makes them euen vessels of mercie, whom he findes most miserable.

Argument V.

Chosen in Christ, who being the first of Gods elect, must needs haue that body chosen with himselfe, whereof he is the head: The members therefore being chosen in the head, are onely such as the Father giueth to his Sonne. And these are onely *his sheepe*, that *must heare his voice*, and be brought to the fold. Sheepe before they bee brought to the fold, *ergo*, separated from the Goats in the fathers election; Though vnconuered, they be in the

the common state of all Mankinde, *Iob. 10. 16.*

Argument V I.

The elect are said to be *endued with the excellent benefit of Predestination*, before the Spirit applieth it vnto them. The reason is, because it is made theirs by the Action of the Father and the Sonne. What the Father in the Sonne hath done for vs, that is ours, and of right belongeth vnto vs. Now all this goeth before the Act of mans will, and therefore wee are not saued by a consequent will.

Argument VII.

The Spirit goeth before faith, and no otherwise calleth effectually, then God the Father hath purposed he should call. And therefore faith depending vpon the operation of the Spirit, and purpose of the Father, must needs follow as the effect of election, *Act. 22. 14.* with *9. 15.* God hauing told *Ananias* that *Paul* was a chosen vessell vnto him, *Ananias* makes that as a reason, why *Paul* should know Gods will, be conuerted, arise without delay, receive the Sacraments, wash away his sinnes, and call on the name of the Lord. And this *Paul* afterward acknowledged, *1 Cor. 7. 25.* That he had obtained mercy of the Lord to bee faithfull. *Paul* was chosen not because he would know the will of God, or because he would bee faithfull, but that hee might both know the will of God, and become his faithfull seruant. *Ioh. 8. 24.* Hee that is of God heareth Gods word,
yee

*Aug de pred.
Sanct. Ca. 3. 16.
19. & Reiratt li. 1.
ca. 24.*

ye therefore heare them not because yee are not of God. Ioh. 10. 26. Yee beleene not because yee are not of my sheepe. So then faith is of such as belong to God, and so the Scripture applieth it. Tit. 1. 1. *The faith of Gods elect.* Act. 13. 48. *As many as were ordained to eternall life beleened.* Christ confesseth, that no man can come vnto him (that is, beleue in him) except it were giuen vnto him of his Father. And Paul witnesseth, that faith, whereby wee are saued, is the gift of God. The Fountaine then is in the Father, and from him this gift proceedeth. How and in what manner, is cleare by our Article, in the Sonne, by the Spirit. For God the Father giues nothing, but he makes it good vnto vs by these two Persons. Act. 11. 18. When the Holy Ghost was giuen to the Gentiles, they acknowledged the originall, saying, *Then hath God also to the Gentiles granted repentance vnto life.*

But here the *Arminians* would put off all with a kinde profer. God offers so much, and is prepared to giue it on his part, if wee prepare to receiue it. A wretched glosse, contrary to the text, that speakes actually of the gifts of the Holy Ghost. And because Sathan lieth here in ambush to get ground couertly vpon the truth, wee will discouer to somewhat further their secrecie, and confute it. *Collat. Hagien. pag. 275. Negamus fidem appellari donum Dei respectu actualis infusionis in corda nostra, sed ita appellatur respectu potestatis perueniendi ad ipsam. Arminius in Perkins. 57. Datur per modum suasionis pag. 211. libero arbitrio conuenientem. Vorsti Paxasc. ad Piscat. pag. 4. Potentius & efficacius quam per modum*

modum voti & desiderij velle non potest. In defensione quarti Articuli pag. 152. fides non est à Deo promissa sed requisita &c. Faith is not actually giuen of God, but the power to beleene; and what is that but a morall perswasion? And what is this morall perswasion, but a conuenient and congruous inuitation of our wills, if they please, no more powerful and efficacious, than a plaine wish and desire? So that God rather requires of vs, than promiseth any thing vnto vs; for they themselues doubt not but (*si promissum esset, crederent tam reprobi quam electi*) if it were a promise, euen reprobates as well as the elect should beleene. Neither doe they thinke they want prooffe for this, 2 Tim. 2. 25. *If God peradventure will giue them repentance to the acknowledging of the truth.* Adde now in the taile of these testimonies *M. Montagues* absurd (if not impious) sentence, speaking foulely of iustification, yea more foulely than *Arminians*, who are wont to gather vp their feet more cleanly.

Gag. p. 145.

But because God drawne thereto by our faith, which laying hands vpon his mercie in Christ, obtaineth this freedome, &c. A little before he affirmed, that remission of sinnes and sanctification, both the Acts of Gods Spirit in man, were rather obtained than applied by faith, and that faith did but represent God as willing to iustifie, vpon our closing with him. A little after he makes faith not onely to goe before our iustification, but to be the preparation and preuius disposition vnto it, when indeed the heart is prepared for faith, and not by faith. Iustification being the worke of God is perfect in it selfe: but

F

our

Rom. 8. 15.

our hearts are not fit to apply it, vntill God haue humbled vs, brought vs to despaire in our selues. How far then hath *M. Montaigne* grazed beyond his teather, *that will haue hope, faith, loue, desire of, purpose for a new life, &c.* to be parts of preparation? When indeed the whole preparation being legall wrought by the Spirit of bondage, to bring vs to the *Spirit of Adoption*, leaues vs in despaire of all helpe either of our selues or the whole world, that so bring in this wofull plight wee might now submit our selues to God, who infusing a lively faith into our hearts giues vs his Sonne and our iustification with him, hence ariseth hope of his mercy, and our loue of him, that hath so dearly loued vs, *desires of, and purposes for a new life.* But I leaue his popery to another time, if God shall grant me life, and the Church allow me the honour of this labour, who am the least and meanest of her seruants.

Well then, mark how desperately this man strikes hands with *Arminius*: he teacheth, that God is drawn by our faith actually to iustifie vs, & that we obtaine this first by closing in fast with him that offereth it, that this faith prepareth the heart by way of disposition for that infused habit, so that by faith he meanes plainly our consenting to God, vpon which all hangs, and by which God is drawne to make good all his promises. The *Arminians* teach that irresistibly the vnderstanding is inlightned and the affections enkindled and inflamed within vs: but still the will is left free, the which if it consent and obey, then is God drawne to iustifie vs, and

and if wee continue and perseuer, to glorifie vs. *Cato* saith, that he marvelled that a Soothsayer did not laugh when he saw a Soothsayer. *Mec* thinkes these professors of this strange diuinitie should laugh when they see one another : for they proue these points of their perillous doctrine by as strange reasons in my conceit, as the Soothsayers vsed to proue their diuinations by the liuer, and the heart, and other intralls of beasts. *M. Montague* hath diuined so well, that I can assure him that Papists hugge his bookes, as Gaggers vp of our owne mouthes. But they are children, that are perswaded, when they heare a ring of Bells, that the Bells speake whatsoeuer they haue fancied, at least like vnto it. We haue alwayes made account, that the place forenamed in *Timothie*, was to declare repentance to be the gift of God, but now it is put to the peradventure, a gift, if man will not oppose the Giuer. In truth in this sense it is like to be a gift to none, because all doe oppose, euen out of the rebellion of the will. And except Gods grace master as well the will as the minde, corruption will not suffer any man to belecue. And here lies the profound myserie of the *Arminians* iniquitie.

Cic. de diuin. l. 2.

2 Tim. 2. 25.

It is wel knowne how all faculties dispose themselves according to the strength of their habits, as an eye accordingly as it is diminished, depraued, or deprived of sight, so it seeth a little, or amisse, or nothing at all. The minde as it enioyeth intellectuall habits, or wants them, so it vnderstandeth, misse-vnderstandeth, or is wholly blinded : but

now wee come to vntangle the spindle which Sat-
 ans malice hath much twiled.

The will of man is a free power. This freedom
 cannot be maintained, as they thinke, except all
 vertues and vices be kept out of the will; for ad-
 mit the strong habit of vices to possesse this facul-
 tie, and then you haue determined the will to fol-
 low it; for as a blinde eye cannot see, nor ignorant
 minde vnderstand, no more can a vicious and cor-
 rupt will incline to that which is good. And there-
 fore Paul giues direction, that the servant of the
 Lord should be gentle to all men, apt to teach, patient,
 in meeknesse instructing those that oppose themselves.
 And why? because God peradventure will giue them
 repentance to the acknowledgement of the truth. The
 Apostle saith not, irresistibly illuminate them, but
 first turne their froward hearts, and then make
 them to acknowledge the truth, which a rebollious
 will may cause them to oppose, though they know
 it. So then great is the gift of God, for this per-
 adventure; because the Minister must not faint in
 teaching, and God that hath the rule of the heart
 can expell corruption from the will, infuse the
 contrary grace, & so determine the will to good,
 and make it as flexible and pliable to his owne
 purposes, as euer Satan by corruption did snare
 it and captivate it to his owne will. It was counted
 in the *Prælogium* a most horrible blasphemie (*Prosp.
 de grat. & lib. arbit.*) *Nullo homini plus à Deo præ-
 fidij quàm à Diabolo periculi*, That the grace of God
 should be no more powerfull to conuert, than
 the Devils temptation to pervert. Well then,
 grant

grant the will as well as the vnderstanding capable of habits, and this controuersie will soone end: for if the will must receiue the grace of God before it can turne vnto him, then must grace first expell corruption, and then seat it selfe in the same throne, to rule and reigne ouer the will, if I may so speake, because the word calls them *seruants of sinne*, that haue sinne to rule ouer them; and others *seruants of righteousness*, that haue grace to rule ouer them. So then the will being the seat of Gods grace, must haue the same powerfully and effectually giuen, not only irresistibly to inlighten the vnderstanding, and prouoke the affections, but to breake into the will, violently to cast out sinne, and peaceably to possesse the same, ordering the will in a cleane contrary course to its former inclinations.

These foure things alwayes goe together in the works of God: *The being, motion, rule, and end.* So then the will hauing a being from God, must of necessitie haue some power to moue; and that it may not moue in vaine, hath appointed it an end, vnto the which it cannot moue without a rule, which rule must not only reach to the minde for direction, but to the will it selfe to bend and bowe it to his proper end. Thus in creation originall righteousness dispersed it selfe thorow the whole man; and had a speciall seat in the will: by this could God haue determined the will only to good, as he did the wills of his elect Angels; but he meant to make man priuie to his owne weakness, that so he might praise God for the greater

power of his grace in raising him being fallen, and knitting of him for euer by the same grace close vnto himselfe. And in this regard, *Eph. 1. 13.* we are said to be *sealed with the holy Spirit of promise*, God hauing as it were set his marke vpon vs for his owne, *2 Thess. 2. 13. 2 Tim. 2. 9.* To conclude, faith is a gift not offered but conferred, and that so powerfully, that all the three Persons haue an hand in giuing of it. So that they that are elect of the Father, redeemed by the Sonne, and called by the Spirit, must needs be made partakers of it.

CHAP. II.

Mr. Montagues error against the immutabilitie of Gods will.

HE that holdeth that Gods elect are not therefore saued, because God will haue them saued, holds with Arminius, and teacheth against the doctrine of the Church of England.

But M. Montague boldeth, that Gods elect are not therefore saued, because God will haue them saued.

Therefore M. Montague holds with Arminius, and teacheth against the doctrine of the Church of England.

Saint Basil obserues well, that Gods fire gaue light and burned not, contrarily the fire of Hell burneth without light. And the Psalmist tels vs, *Filij hominum sunt incendiarij*, the sonnes of men are set on fire, and it is from Hell too, as *S. James* hath it, which

Psal. 57. 4.

1a. 3. 6.

which they aboute all resemble in their properties, and may challenge it as most due vnto them, who despising the light of truth, delight themselves in the scorching flames of contentions. I know no reason to grow cholericke in a priuate opinion, or obstinate in the defence of any fond fancy. And if any man will strue to losse, I had rather make him the publike Herald of my patience, than ioyne with him in the vnloading of whole carts of reproches. For my part, let himselfe take the Gun-roome, or if he will, the Cart where in old time men vsed to raile freeliest. *Lactantius* said of Philosophers, that *they had a sword and wanted a buckler*: but a buckler better becomes a Christian than a sword, who *though he lose his life, yet should not lose his patience*. Doubtlesse a conscionable and Christian disputation for gaining the truth (through the goodnesse of God) shall enrich vs with a great increase both of grace and glory. These times call for them that are faithfull: and if we might spare some learning, yet we cannot dispence with our conscience. *M. Montague* tels the Reader, *he brought no inferences to presse vs withall, such as are commonly and odiously discharged against vs by our opposites, Papists, Lutherans, Arminians, or if there be any else, whose virulent inuectiues, and strange (though too true) imputations, I like not, I vsed not*. Charitably, and Christianly spoken. *O lepidum senem, si quas memorat virtutes habeat*. But haue you done so, *M. Montague*? Let the very place now to be quoted, and all the rest beare testimonie of your conscionable dealing herein. It is said, that in the Temple

Appeal. 54.

Plautus.

Temple of *Ianus*, there was the Image of *Mars*. This Temple resembleth *M. Montagne*, or rather *M. Montague* resembles that, who without hath the double face of *Ianus*, for take notice of his ingenuitie (whose virulent inuectiues I like not, I vse not) and yet within there is nothing but *Mars* and contention. But before I answer your familiar calumniation, I must first transcribe the place I build on to make you an Arminian.

Galg. p. 179.

Appeal. p. 53.

Some Protestants, and no more but some, haue considered God, for this effect of his will, in reference to Peter and Iudas, thus, that Peter was saued, because that God would haue him saued absolutely, and resolved so to saue him necessarily, because he would so, and no further; That Iudas was damned as necessarily, because that God, as absolute to decree, as omnipotent to effect, did primarily so resolve concerning him, without respect of any thing but his owne will: Insomuch that Peter could not perish, though he would, nor Iudas be saued, doe what he could. This you call our absolute, irrespectiue, necessitating, and fatall decree. Appeal. pa. 30. A desperate doctrine of predestination, thrice repeated for missing, pa. 31. 60. 72. inforcing men to salvation, pa. 69, excluding others from him, though they most desire. *ibid.* That men were cast irrespectiue into sinne and the curse, pa. 52. That God threw man headlong into this misery, out of his meere irrespectiue will, because he would through his absolute power, because he could, with the irresistible necessitie of an inuisitable decree, creating them to perish euerlastingly, pa. 64. The same dreadfull accusations are to be found, pa. 49. 50. 54. 58. &c. wherein hee takes a pleasure

pleasure to pay home his aduersaries : and lest his Reader should forget it, tells it ouer and ouer &c. The Popes Iester was wont when he told him tales to make him sport, to doe it standing behinde a cloth in a corner, for being outfaced. But *M. Montagne* in good earnest hath laid all these vntruths vpon the poore *Caluinists*, as he calls them, and neuer changeth the copy of his countenance. How loud he is in words, and lame in proofes, I will now shew ; so that if hee cannot blush for shame, he may grow pale for feare: for I professe, I cannot reade these things without trembling. But who can hinder the forge of a seduced heart to forme what fancie it listeth ? Wee are content to owne our opinion as we hold it. As for the rest of *M. Montagues* gusts of follie, like the empty Echo, they must returne backe to the place where they came.

*Poggins facet.**Aug. in Psal. 80.*

Appeale, pa. 55. Peter could not perish, Indas could not but perish. This wee confesse to be Catholike doctrine, against him ; and that he may see wee goe not alone, I call in as a witness against him, Doctor *White* in defence of his deceased brother, who is slandered in the selfe-same manner by an insulting Papist, against whom he iustifies and vp-holds him, as *M. Montague* reuileth vs for blasphemous and foule assertions. Nay I cite them both as Aduocates to this present cause, men accounted as learned and iudicious in their writings, as *M. Montague* hath shewed himselfe in his *Gagge*, or his *Appeale* ; against whom he neither can nor dare except. *The way to the true Church, sect. 18. pa. 94.*

Aug. Epist. 107.

Aug. de correp. &
grat. ca. 14. De bono
perseuer. ca. 14.
Greg. in 1 Reg.
cap. 14. lib. 4.

De predest. Sanct.
ca. 16.
ca. 17.

Math. 20. 16.

The Orthodox faith and way to the Church explained and maintained, chap. 8. parag. 2. Both of them allea-
ging and approuing the saying of S. Augustine; Many people cannot be saved, not because they will not, but because God will not haue them saved. See the Author largely discoursing this point, both in this and many other places. *Obduratio Dei est nolle misereri, non ut à Deo irrogetur aliquid, quo sit homo deterior, sed tantum quo sit melior non crogetur.* Aug. li. 1. ad Simplic. & 2. Enchir. c. 95. De populo Beth. saide ait, *Deus noluit saluos fieri.* Binius a learned Papist (as D. White relateth it out of him) affirmeth, that it is the constant doctrine of S. Augustine, That sufficient grace is not giuen to all men by God; That this is the doctrine of many great Schoolemen, &c. It is further alleaged out of S. Augustine, that if men in a secret iudgement be not seuered from the masse of perdition, by the grace of predestination, neither words nor deeds whereby they may be enabled to beleue, are applied vnto them. *Audiant hoc & faciunt quibus datum est; non autem faciunt, siue audiant siue non audiant, quibus non est datum:* Those heare and obey to whom it is giuen: but they obey not, whether they heare or heare not, to whom it is not giuen. *Non quacunque uocatione, sed qua uocatione sit credens:* Not euery calling makes men obey, but that which is according to purpose. Our Article plainly teacheth the same; that all are not endued with that excellent benefis of election; that only they that are so to be honoured, are called according to Gods purpose, and doe obey that calling. Many are called, but few are chosen.

Many

Many are called vpon by the word, that obey not by the Spirit; only those few that are chosen, are made to *heare the voice of the Sonne of God*, and of dead men to liue. So then vocation is made effectually by predestination, and not predestination according to vocation: for the Father must first begin the worke of mans saluation by his immutable and constant decree; then must the Sonne dispense it by his death, resurrection, and ascension; and then comes downe the Holy Ghost to applie it to them for whom it is appointed. *Firmissime crede, & nullatenus dubitas, neque perire posse aliquem eorum quos Deus predestinavit ad regnum caelorum, nec quenquam eorum quos non predestinavit ad vitam vlla posse ratione saluari*: Hold it vndoubtedly for a truth, that none of them can perish that are predestinate to life, nor any be saued that are not chosen of God: though they should ascend vp to heauen, touch the clouds with their heads, place their nest among the starres, yet (*quasi sterquilinum*) in *sine perderentur*, being left in their filthinesse, they perish in the end as the dung of the earth. Bellarmine (as quicke-sighted and strong-brained as M. Montague) confesseth that S. Austins opinion was, that God did reprobate some to damnation: one company of men are predestinated to reigne eternally with God, another to vndergoe eternall punishment with the Dewill. Tom. 5. l. 15. de ciuit. Dei ca. 1. How could Christ say, *You are not of my sheepe*, vnlesse he had seene that they were predestinated to euerlasting damnation? Tom. 9. tract. 48. in Ioan. The sonne of perdition was predestinated to per-

Ioh. 5. 25.

Aug. de fid. ad Pet.
Diac. ca. 35.
Idus in soliloquijs
ca. 28.

Bell. lib. 2. de grat.
& lib. arb. ca. 16.

ΒΙΣΝΟΘΗΚΗ ΤΗΣ
ΕΠΙΣΤΟΛΗΣ, ΚΑΙ ΤΗΣ
ΠΑΡΑΚΛΗΤΙΚΗΣ.

dition : *Tract. 107. in Ioan.* Predestination to life cannot be conceived without reiection of some from that life. If election be of some in Christ, then it cannot be of all. How this hath beene opposed, *M. Montague* cannot be ignorant. To bid him reade were in vain, himselfe being that which *Emmapius* gaue to that famous Rhetorician, a *living Librarie and a walking Studie*. Yet we must follow him for pompe sake, and let the truth glory in her followers, and error blush for shame when shee sees her guard.

Faustus Rhegiensis lib. duobus de lib. arb. Lucidus in epist. Faust. prefix. call them Hereticks that teach as we haue spoken, damne them to the pit of hell that hold God hath deputed some to life and some to death. *Bar. Ann. 490. num. 29, 30. & clarius in. annotat. prefix. lib. Faust. in B.B.S. Patrum, Tom. 4. pa. 795.* commends the Epistle of *Lucidus* for Catholike. How it was thought of in *S. Augustines* dayes, *Prosper* sheweth at large in *Epist. ad Aug.* One *John Scote Ann. 850.* wrote against it. *Albert. Pigh.* and *Georg. Sicul.* haue consented with these to ouerturne Gods predestination. *Auth. libell. de Christ. Seruat. efficacis. rat. 7.* calls it an humane deuice and figment. *Idem rat. 103.* that *S. Augustine* was the Author of this detestable doctrine. *Rat. 23* that it was a most absurd opinion, that it came from the deuill, that he did abhorre it, &c. To him might I adde the *Confutation of the Carelesse by necessitie* : *Why Masters haue ye no conscience, thus to cause the people to sinne ? If your opinion be true, the preaching of repentance is vaine, for if the elect can-*

Calu. de predest.
pa. 950.

*Horrendum indu-
xit predestinati-
onis dogma.*

*Inmisericors pre-
destinationis decre-
ta, & diuina natu-
re contrarium. So
the Arminians stile
it in Collat. Hog.
pa. 191.*

not

not perish, what need they repent? And if the reprobate cannot attaine salvation, to what purpose should they repent? Let vs set Cocke on hoope, and let the world slide: Let vs eat, drinke, and rise up to play, &c. We may well thinke, that these things doe onely serue for the scene. *Thersites* acteth *Achilles* his part, and a Cobler beareth *Hercules* club: So fond and foolish men in the habit of valour personate those to whom they are altogether vnlike. In words they would seeme to put downe the Giant of *Gath*, onely their force and stature is meaner, ioynts and limbes feeblcr, and armour lighter. I spare to apply these things to *M. Montague*. I will now apply my selfe to remoue all his cauills.

Sect. 2.

Gods will is *absolute* in himselfe, but not *fatall* vnto vs: his Counsell is *necessary in the truth*, not *necessitating in the cause*: his decree is irrespectiue for any thing prcquired out of himselfe, but not irrespectiue in regard of the meanes. Constant, true, and faithfull like himselfe, and therefore not to be auoided, reuersed, or resisted by man. If a wretched man was so constant, that he would not alter his writing, but said, *What I haue written, I haue written*; what an indignitie were it to the Almighty, to thinke him so wauering, that hee will write and blot out againe, which a sinfull man *Pontius Pilate* was ashamed to doe. His sentences are definitiue, resolute, peremptory, not one haire is to be abated, nor one man added or detracted after

Ioh. 19. 22.

he hath passed his censure vpon him. *Aug. de corrept. & grat. cap. 13. Amb. de vocat. Gent. li. 2. ca. 10. Aug. & Alipius Paulino epist. 106.* I must now bring *M. Montague*, though much against haire and heart, to the fountaine of the will, counsell and decree of God, and that is in himselfe, (*in autem*) Where now is fatall destiny? These things are one-ly to be found in God; & therefore the will of man cannot worke from these as by an externall facultie, forcing it to an Act. Here I dare boldly say against the Oratour, *Humana consilia diuina necessitate non sunt superata.* God is within himselfe free to doe his pleasure, and man is free in himselfe to do his owne will; *Quis enim peccat in eo quod nullo modo caneri potest?* Gods will takes not away the freedom of mans will. They are not in the ranke of accidentall and externall causes, but in the order of causes working by themselues, by a power internall; *Aug. ut supra, Velle precipit, posse praebeat, & non impune nolle permittit.* God giues man power, commands him the good vse of it, and by toleration permits him the abuse of it. Tell vs, *M. Montague*, where will you finde this fearefull and fatall working of God, in his will, counsell and decree? Why, that is all from himselfe, and in himselfe. It toucheth no mans will with any violence, forceth him by no fatall calamitie to be miserable whether he will or no. It is imminent not transient: how then comes it to passe, that God shall be charged with the will of man constrained to sinne by an externall faculty, that God did neuer exercise vpon man? Leauē his will, counsell and decree in himselfe,

*Aug. li. 3. de lib. arb.
ca. 16.*

selfe, and shew vs by that which is out of himselfe, as creation and prouidence, where you will charge God or vs for holding your fatall necessity. Your Fathers might haue beene spared; they speake nothing for you or against vs. *Caluin* might haue gained your good word, who as himselfe acknowledgeth, as *Molineus* affirmeth and proueth, held the corrupt masse for the subiect of predestination. He saith no more than *S. August.* said before him. Proue your accusation, or else must I conclude against you with the words of *Nazian.* *ἁδοσὶ ἀναδιδύς ἐκ γνοῶν*, Audacity is the offspring of ignorance; which I am loth to impute to so great a Clerke as your selfe. I shall not need to passe againe by creation and prouidence to shew you what wee hold, and how farre wee are from fatall necessity. I magnifie what you haue written in your Ap-
peale, pag. 61, 62, 63, concerning the communication of the Creator with the creature. *Armini-*
us had as fully expressed it before you, and I subscribe with you and him to the same truth. Come we then to the decree as a necessary truth, no necessitating cause.

Anat. Arminian.
d. finem lib.

The decree is a sentence, and therefore no simple terme. It is more than an argument, for it disposeth of diuers arguments together; wherof necessity is none. Come we then to a necessary truth as it doth wait vpon this sentence of God. A truth is said to be necessary when it is, and alwaies was, and euer shall be true. And this for the most part is seene in things naturall, as the *fire is hot*, *man is reasonable*, *God is iust*. And thus Gods decrees are
not

not necessary, nor the things contained in them: For God decreeth nothing, but it might haue beene otherwise if he had so pleased: Neither hath man done or euer shall doe any thing but it might haue beene otherwise. God and man are both causes by counsell, and therefore free and not necessary beginners of their owne actions. And here commeth in the consideration of contingencie so much spoken of by *Arminius*; And wee grant it in a simple proposition. *Man sinneth*, is a proposition consisting of the cause and the effect; A contingent cause of a contingent effect, and cannot bee considered as necessary, except wee will make both parts of a contradiction true. *Peter beleueneth*, is in the simple affirmation a contingent truth; for it might haue beene otherwise. *God decreeth who shall beleene*. This likewise simply affirmed is a contingent truth; for there is no man so decreed of God to saluation, but hee might haue decreed otherwise. Who will make God a necessary cause of his owne effect, especially when it is a worke of his will and counsell. Furthermore truth being the same, we are not to imagine that to be a necessary truth to God, which is a contingent truth to man; or that to be a necessary truth to man, which is but contingent to God. Notwithstanding future truths to man are vncertaine, but to God most certaine, because they are present to him. And here I wonder that *M. Montague* will make that ours, & none of his, which no man that is himselfe wil deny, that Gods chosen are saued infallibly, for a contingent truth may be certaine and infallible.

But

Appeal. 73.

But come wee to the maine stumbling block: When Gods will and mans will meet in the same proposition, and stand in reference one to the other, then (say many learned Diuines) the truth becomes necessary. Thus *Aquinas: Prædestinatum quidem & secundum se consideratum, posse in peccato mortali mori, &c. non tamen ex suppositione, seu in sensu composito*: Man in himselfe may commit mortall sinne, and die in it; but vpon supposition he is predestinate, he cannot die in his sinne: for so should it be possible for man to make God a lier. Gods sentence is definitiue, and may not be altered by a creature, for so should that which is true become false. *God is not as man, that he should lie, neither as the sonne of man, that he should repent.* Hath he said, and shall he not doe it? or hath he spoken, and shall he not make it good? *S. Augustine* vpon these words of *Paul* to *Titus*, promised before the world began, *Quomodo* (inquit) *nisi quia in ipsius aternitate atque ipso eius verbo eidem co-æter-* no iam prædestinatione fixum erat quod suo tempore futurum erat. Item in *Psal. 31. con. 2. Ante mundi constitutionem vidit nos, fecit nos, emendauit nos, misit ad nos, redemit nos: Hoc eius consilium manet in æternum; hac eius cogitatio manet in secula seculorum.* *Gregor. exposit. in 1 Reg. li. 5. cap. 3. Deo prædestinare facere est, & apud ipsum iam facta sunt quæ fieri præordinata sunt.* So infallibly true is the sentence of God, that it cannot be changed by any power of man. It was in Gods power to determine the truth to this particular or that particular, but being once determined, the truth must necessarily fol-

Aquin. p. 1. q. 33. Art. 3.

Numb. 23. 19.

Tit. 1. 2.

Aug. de ciuit. Dei. li. 12. ca. 16.

low that determination. And here if I may be bold to reade *M. Montague* a peece of Logicke, I shall shew him a necessary connexion of contingent things, neuer the more necessary for their necessary connexion. It is casuall to be an *Arminian*, and as casuall to be a *Pelagian*; It is contingent to marry and come to preferment, and as contingent to turne Iesuite and goe to *Rome*: but I say if *M. Montague* be an *Arminian*, it is necessary he be a *Pelagian*; and others haue beene bold to say, if *M. Montague* had wanted a wife and preferment, he had changed both place and profession.

Or, if this similitude will not serue for instance, take that of *Aquinas*; *Peter is predestinate, and Peter may die in mortall sinne*: these two propositions are both contingent; for neither did God necessarily predestinate *Peter*, neither was it necessary that *Peter* should die in mortall sinne. But compound these two propositions, and say, If God haue predestinated *Peter* to eternall life, then *Peter* cannot perish in his sinne: you haue now made one necessary proposition of two contingent truths. But now comes the point worthy a resolution: From whence ariseth this necessary and absolute truth? Not from the parts, for they are contingent; it must therefore of necessitie arise from the connexion. So then one part cannot force another, for they remaine still to be examined in their owne disposition, as they containe in them voluntary causes and effects. So strong is the connexion of things in point of veritie, that it will make not only things contingent, but absurdly
false,

false, necessarily true. *If a man be a lion, he hath four feet.* The parts are both false, but the connexion is absolutely true. If God haue decreed, then it must come to passe. If God haue chosen *Peter*, *Peter* must needs be saued. If God haue reiected *Judas*, *Judas* cannot be saued. These propositions are all necessarily true, but not in the parts; for God doth neither necessarily decree, neither doe the things come necessarily to passe. God is not forced to chuse *Peter*, neither is *Peter* forced to be saued. God is not compelled to reiect *Judas* more than *Peter*, neither is *Judas* violently constrained of God to be damned. I would be loth to play with *M. Montagne*, to prouoke his anger, though he hath here beene in good earnest to offend God. They who deale with taming of lions (as I haue read) are wont, when they finde them somewhat out of order, to beat dogs before them, that in a dogge the lion may see his owne desert: Would God I could but in the example of a lion beat out of your braines your false (if not frantick) froathy discourse of fatall destinie. You grant it an inconsequent to vrge the necessitie of the parts of a proposition from their necessary connexion; why then will you not see it in forcing a necessitie vpon the wills of men from a necessary connexion of them with the will of God? The connexion is in point of truth, that God may not be a lier, and not in a compulsarie cause, God forcing man to his action. So that a necessitating cause and a necessary truth are *as iust as Germans lips, nine miles asunder*. So that for this inuention you and your

Copesmates may say with the Spider, *Nos nulli debemus*, For this we are beholding to no body; and resolute it into *Testibus nobismetipsis*. If you please to object, that things come iust to passe as God decrees them, I acknowledge it; but yet no more force in the truth than was formerly in the decree. If you will see how the truths in the things answer the truth in God, haue your recourse to creation and prouidence, and waste no more wind in fastning your absurdities vpon wrong subiects.

Sect. 3.

To know all things, and to be ignorant of our selues, is the first chapter of a foole. O M. Montague, conscience, conscience: Why doe you not fauour your owne peace, and preserue your owne honour, which you cannot doe without honestie. *Gagge pa. 179.* and no further, &c. What, did God hale Peter to heauen whether hee would or no? *Had he no regard of his faith, obedience, repentance? Appeal. 58.* Did God inforce him to all these? *Appeale 69.* Doe wee not teach with you, that Gods elect cannot be saued without faith, repentance, and finall perseuering in obedience? *Appeal. 74.* Certainly wee teach, and you know it, except you haue receiued your report with your earnest eares, that none of Gods elect can either misse of their end, or neglect the meanes of saluation. Vpon that supposall which you make, it may, nay it must be said, that they should neuer attaine to the end, but

but eternally perish. *Paul* knew that all the Mariners should be saued, and if one of them had perished God had beene a lyer, yet notwithstanding except the Mariners had vsed the meanes by staying in the ship, vnloading it, taking vp the anchors, hoising vp the maine saile, and then after all by swimming, staying vpon boards and broken peeces of the ship, they had neuer gained the land. So Gods elect cannot perish, & yet without meanes they cannot be saued. *Aug. de predest. Sanct. ca. 17. Non ergo alios (inquit) sed quos predestinauit, ipsos & vocauit, illa scilicet uocatione secundum propositum, nec alios, sed quos ita vocauit, ipsos & iustificauit; nec alios, sed quos predestinauit, vocauit, iustificauit ipsos & glorificauit. Illo utique fine qui non habet finem.* Predestination and glorification are ioyned together by vocation and iustification. The heathen Philosopher could say, that there was no way (*peruenire ab extremo ad extremum nisi per medium*) to passe from one extreme to another, but by the meanes. *Aug. de corrept. & grat. c. 7.* largely expresth what course God taketh to bring them to life that he hath chosen thereunto.

Ast. 27. 30, 31.

Arist. physic.

And here I cannot without the iust censure of forgetfulnesse, passe by that pious and pithy speech of our late Soueraigne at *Hampton Court*. The occasion was taken from these words, that a man through forgetfulnesse or sudden death dying without repentance was notwithstanding still iustified and saued. Whereupon his Maiestie entred into a large discourse of the necessary ioyning of repentance and holinesse of life with true faith : concluding,

that it was hypocrisie and not true iustifying faith, which was severed from them : for although predestination and election dependeth not upon any qualities, actions or workes of man, which be mutable, but upon Gods eternall and immutable decree & purpose; yet such is the necessity of repentance, after knowne sinnes committed, as that without it, there could not be either reconciliation with God, or remission of those sins. Paul bade the Mariners be of good cheere, because no man should lose his life, no not an haire of his head, for that Angell whom he served had declared so much unto him : So that vpon this ground, it was impossible they should perish : But Paul knowing that God would haue them saued by meanes, addes further, that without the vse of these meanes it was impossible they should escape. Here then is an impossibilitie to perish, and an impossibilitie to be saued, & yet no contradiction; because that God, that is certaine of the end, is as certaine of the meanes, and that by such meanes alone and no other God wil bring his own end to passe, and therefore the opposition of those meanes is the opposition of that end. Hence ariseth the impossibility of comming to Gods end by contrary meanes. Hee that prepares the kingdome prepares the way, and without this it is impossible to gaine the other; for men must not thinke to goe to heauen by the way of hell, nor to the kingdome of God by seruing the Deuill. And before I conclude this point, I make bold to demand of *M. Montague* this short question, whether prescience and prediction of a future thing bee not certainly true. And if it should
happen

happen otherwise, God were a lyer. Grant this, and then there is no difference in respect of necessary truths, betwixt prescience and predestination, Gods foreknowledge and his decrees. What God knowes to be, necessarily comes to passe, because it is an established truth with the Almighty. God knowes that *Dauid* will commit adultery, and it is certainly true, and so true, that it cannot be otherwise; shall therefore God force *Dauid* to that filthinesse, because his prescience hath defined the truth of that action? God forbid, let the author of the sin be *Dauid*, but God the author of all truth. It is certaine that reprobates shall neither belecue, repent, lead a sanctified life, or be saued; yet euen of such it may be said, that if they should vse the meanes and be ordered by them, that it were impossible they should be damned. How then dare *M. Montague* faine or once imagine that the *elect* cannot perish if they would, nor the reprobate be saued though most they desire it? Memnon the Generall of *Darius* his army, lent a mercenary souldier a blow with his lance, for railing at *Alexander*, saying that he had not hired him to raile but to fight against *Alexander*. Our Church hath promoted *M. Montague* and imployed him to fight against Gods aduersaries: but he falls into a tongue-combat with his very friends, and in a brawling manner accuseth them for what they neuer thought. Hee makes a faire shew of the Churches defence, weares her colours, but waues her doctrine. I will put him in minde what I haue read of a Bishop, who being taken captiue, and imprisoned by the *French King*,
against

Appeal. p. 69.

against whom he bent his forces, the *Pope* requesting his ransom by his Nuntio, the King returned him his armour and this answer therewith, *Vide an hac sit tunica filij tui*. Not to parallel *M. Montagne* with the Roman Bishop, though he aspires no more eagerly to the honour of a Bishop, than he hath iust title to the name of Roman; nor yet to affirme that he is led captiue by his errours, and in seruile manner to many Heterodox opinions: I refer my selfe to the iudgment of the Church, whose resolution I humbly craue in mouing her with this question, *Vide an hac sit tunica filij tui*? Surely her sonnes weare none of such parti-coloured coats or linsie woollie patched vp of the shreds of Popery and Arminianisme: and if any doe, they are none of her true borne sonnes. And so I come to ioyne with him in the next point.

Sect. 4.

Thrice hath *M. Montagne* put vpon vs the old slander of the *Pelagians*, and tearmeth our doctrine of predestination a *desperate doctrine*: and for his succour and releefe calleth in the Lord Bishop of London *Doct^r Bancroft*, who in the conference at *Hampton Court*, in publike audience, with much vehemencie, without any checke, dislike, dissent, distaste, &c. called the new predestination of our Diuines, commonly called *Caluinists* (as he stiles them) a *desperate doctrine of predestination*. And againe in another place he affirmeth, that the said Lord Bishop of London hauing reference to the *Articles at Lambhish*, then urged by
she

Appeal. p. 31.

Pag. 72.

the Puritanes, called it as aforesaid, their desperate doctrine of predestination, and so without reproofe or taxation of any, he taketh it so to be. And yet in the third place, that we may bee assured against whom hee venteth himselfe, he laieth the same vpon them that teach it otherwise, than he himselfe deliuereth it. And to shew his dissent from them, he presently declareth himselfe in the point, and in fine determineth it with *Arminius*, so that all these places ascertain vs of his minde, in what sense, and to what purpose he hath proposed them. *Authoritatem dum male intelligunt homines, de medicamentis sibi vulnera faciunt*: The record of authority not vnderstood, violated or introduced for the supporting of error, doth rather disparage than aduantage him that vseth it. In all these kindes, especially in the two latter, *M. Montague* hath palpably and egregiously offended, who like *Putiphars* wife that shewed an honest mans garment to prone a dishonest cause, alledges truths to maintaine falsehoods, wounding himselfe with his owne testimonies: *Bis interimitur qui suis armis perit*. And I vndertake it against *M. Montague*, and will shew it by the book, that the Kings most excellent Maiestie, Lords spirituall and temporall, and the rest of the Clergie present at the Conference at *Hampton Court*, are all iniured and abused by him. And first, to begin with the Puritanes (as he stileth them) who challenged the sixteenth Article of our Church for *unsound*, a manifest vnt ruth, for *Doctor Reynolds* the foreman moued his Maiestie, that some things in the Articles might be explained, nothing condemned,

Pag. 60.

Pag. 61.

Pag. 64.

Ex remedia generant morbos.

Ang. Serm 61. de tempore.

Appeal. p. 30.

Confer p. 24.

Pag. 41.

Dutch Tompsons
booke of the
same subiect
being faire
bound and pre-
sented to King
James, was cast
away in an holy
indignation,
vpon the very
reading of the
title,

ned, obscurities enlarged, nothing detracted. And
euen in this Article that *M. Montague* chargeth the
Puritanes withall, it is confessed to bee sound in
sense and meaning, : but that it might fully agree
with the Article following of Gods predestination
and election, Art. 17. it was desired, that although
the baptized after they haue receiued the Holy
Ghost, may depart from grace, which is com-
monly to be vnderstood of all the members of the
visible Church, yet in regard of the elect who are
not exempt from grieuous fals, it might be explai-
ned with this or the like addition, yet neither to-
tally nor finally, which words were not disliked.
For afterwards the *Deane of Pauls* kneeling downe
before his Maiestie, whose minde was euer
knowne to be sound as in all Diuinitie, so especi-
ally in this ; for I haue heard it credibly reported,
that seeing but the title of *Bertius* his book *De apo-
stasia Sanctorum*, he brake forth out of feruent zeale
into these words, *Liber titulo execrabilis*: but to goc
on : The Deane hauing signified to his Maiestie,
that this matter wee are now speaking of did
neerely concerne him, hauing declared what hee
held in this point concerning grieuous sinnes be-
fore repentance, that the committers of them
(*quoad presentem statum*) were in state of damnation,
(which I conceiue to be vnderstood according to
the position of the schoole, *Peccatum non tollit
gratiam effectiue sed demeritoriè*, not in regard of
efficiencie, but iust demerit) he came roundly to
establissh what was formerly requested, (knowing
rotall and finall Apostasie to bee odious in the
cares

cares of his Soueraigne) and addes to what hee had formerly spoken, *That those which were called & iustified according to the purpose of Gods election, how-soeuer they might, & did sometime, fall into greiuous sins, and therby into the presens state of wrath & damnation; yet did neuer fall either totally from all the graces of God, to be utterly destitute of all the parts and seeds thereof, nor finally from iustification, &c.* This was the summe of that, for which *Doctor Raynolds* and his adherents petitioned, whose motion was not then reiecte as friuillous, nor so offenseue to the cares of our late Soueraigne, but that he left it to be cōsidered of for the present, whether any thing were meet to be added for the clearing of the *Doctors* doubt, by putting in the word (often) or the like. And afterwa and confirmed it, as also, expounded the 16. Article, by the Articles of faith published & promulgated by his own authority in the kingdō of *Ireland*, where the selfe-same words (neither totally nor finally) are interposed & allowed.

Come wee then to examine the speech of the Lord Bishop of *London*, in the citing whereof we shall finde nothing but forgery and cauillation. This is that which he termed a desperate doctrine of predestination, **If I shall be saued, I shall bee saued.* A desperate doctrine indeed, who euer denied or contradicted it, or who euer challenged vs for it? but he whose *libertas prophetandi* wil warrant him out in any thing, and hath granted him the monopoly of railing, who regards not so much the truth of his reports, as he labours to create hatred to the party against whom he bands. All his opi-

Pag. 30.

Art. 38. A true lively iustifying faith, and the far euising spirit of God, is not extinguished, nor vanisheth away in the regenerate either finally or totally.

*Pag. 29.

nions and censures of them are like the element of fire which is *excessus feruoris*, proceeding neither from prudence, charity nor verity. And as the man of *Venice* said, that Gunpowder was made of *Saltpeter, brimstone, and coale*, so are these follies of his compounded of pride, ignorance, and contention. A desperate doctrine of *Caluin* and *Caluinists*: dare you auouch it *M. Montague*? will you shamefully accuse the Bishop of *London* to affirme it? who spake nothing but is applauded and receiued of all, except they be men of a desperate honestie, or rather of a presumptuous impietie. He would haue vs to reason *ascendendo*, from our holinesse to our happines, & not *descendendo*. God hath chosen me to be happy, therefore may I liue, fatten my selfe like an Epicurean hogge, delighting in the festiuall reuels of the Deuill, and yet for all this neuer feare to be damned. From this dangerous and desperate doctrine *Good Lord deliuer vs*. How you haue dealt with your late Soueraigne, let your workes testifie, plainly opposing what he deliuered in the conference specified. I haue already related the places, I now apply them in opposition to you. He wished that there might be no impeaching of the doctrine of Gods eternall predestination, by calling in question Gods omnipotencie: which how fairely it is done by you, or foulely rather, I leaue the reader to iudge by that which I haue spoken against you in this chapter. Secondly, his Maie-
 ty declared himselfe against your foreseene faith and consequent will of God, electing for such an Act in the creature making your disproportion.

His

Pag. 30.

Pag. 43.

His words are plaine : Predestination and Election depend not upon any qualities, actions, or works of man, which be mutable, but upon God his eternall and immutable decree and purpose, &c. It hath alwayes beene an old point of Law-cunning, to gaine a title by forged presidents; euery wrangling Attourney knowes this trick. Now well Mr. Montague hath vrged the presidents of this Conference to gaine a title to his Arminian cause, let them iudge that reade these passages. If any present were well affected that way, yet the President of that Counsell or Consultation made them warie of ventring any thing tending to the defence of *Arminius doctrine*.

And because I intend to tread in the steps of his Maiestie, ioyning holy life with an happy decree, lest desperate men might arreare a desperate presumption by inferring the necessary certaintie of standing and persisting in grace, a conclusion that may be drawne not dragged out of Gods decree, let me tell all that are contrary minded, that God hath chosen vs to saluation through sanctification of the Spirit, and beleefe of the truth. Saint Bernard saith, *Ad ortum solis iustitia sacramentum absconditum a seculis de predestinatis & beatificandis emergere quodammodo incipit ex abisso eternitatis, dum vocatus quisque per timorem, iustificatus per amorem, presumit se quoque esse de numero beatorum, sciens nimirum, quia quos iustificauit illos & magnificauit.* Our effectuall vocation, iustification, and sanctification, make those things extant, or present, which are hoped for, and giue vs vndoubted

The cause vowing God to predestinate vnto life, is not the fore-seeing of faith, or perseuerance, or good works, or of any thing which is in the person predestinated, but only the good pleasure of God himselfe.

The 24. of the Art in Ireland, set forth by the Kings authoritie.

Pag. 30.

2 Thess. 2. 13.

Bernard. epist. 107.

Bernard. de grat.
& lib. arbit. in
finem.

2 Cor. 5. 14.

Aug. de catech.
vndib. ca. 4.

evidence of those things which are not seene, being (as he calls them) *occulta predestinationis indicia, futura felicitatis presagia*. Good life and godly deeds are the fairest assurance of our election in this life; and therefore wee are to haue recourse in our doings to the holy Scriptures, as the last paragraph of the 17. Article declareth: which was exceedingly approoued by his most excellent Maiestie in the Conference before him; whereupon he fell into a singular discourse of those words of Saint Paul, *Worke out your saluation with feare and trembling*. For the doctrine of predestination can neither be any inticement to sinne, or perswasion to securitie: such carelesse conclusions are drawne by carnall and curious persons. Such a one was he that stiled himselfe the *Author of the consutation of the Carelesse*, than the which and his like I know none more carelesse and curelesse. Surely they that know themselues partakers of so excellent a benefit as Gods loue in Christ, cannot but be constrained to loue God againe. Excellently *S. Austin: Deum si amore pigebit, saltem redamare non pigeat: nulla enim maior est inuicatio ad amorem quam praeuenire amando. Et nimis durus est animus qui amorem si nolit impendere, nolit rependere*. No greater inuitation can be thought vpon, than to worke loue in another by preuenting with his owne loue. He is too churlish and unkinde, who if he will not bestow loue vpon God, will not yet requite the loue of God freely bestowed vpon him. The Sun-shine of Gods loue in Christ will thaw the ice of our cold hearts; the serious thoughts of the blood of the
Lambe

Lambe will melt the hardest adamant. Euery man
that hath this hope in him, that he is the Sonne of God, 1 Ioh. 3. 3.
purifieth himselfe. There cannot be a greater at-
 tractiue power to draw vs to God, than to feele
 and finde *his loue shed abroad in our hearts.* Wee
 desire of God *that peace which the world cannot giue,*
 and that for this end, *that both our hearts may be set*
to obey his commandements, and also that by him we be-
ing defended from the feare of our enemies, may passe
our time in rest and quietnesse, &c. The setting of
 our hearts in Gods peace, is the most forcible
 meanes to make vs liue well: but to haue Gods
 peace tied to our good behauiour, and his loue
 fixed vpon ours, is a comfortlesse and heartlesse
 doctrine.

Second Collect
 at Euening
 Prayer.

I haue heard a great Scholar of *Arminius* his
 stampe say, he did often wonder with himselfe,
 how *Caluin* and *Perkins* could liue so well, holding
 so strange a doctrine, that a man could not fall
 from grace: but I professe seriously, I wonder
 with what cheerefulnesse a Christian should passe
 on in his pilgrimage here, if euer and anon hee
 might not only stray, but *stand in the way of sin-*
ners; not only stumble, but *sit downe in the chaire*
of scorers; not step aside, but *walke in the counsell*
of the wicked: as if there were no stone of partition
 to be set betweene *Iacob* and *Laban.* The Spouse in
 the *Canticles* confesseth her drowfinesse, *I sleepe,*
but mine heart awaketh. He that sleepeth soundly,
 cannot tell that he sleepeth; and he that sleepeth
 purposely, doth not complaine that he sleepeth.
 This indeed is to lie and sleepe, and delight in slee-
 ping.

Cant. 5. 2.

Esa. 56. 10.

Plal. 58. 45.

Ioh. 3. 20.

Matth. 13. 15.

ping. And as he that would sleepe, withdrawes himselfe from company and noyse, layes himselfe downe, puts out the light, or shuts his eyes against it; so he that would sinne, auoids good company, good words, stops his eares (with the deafe Adder) against the voice of the wise charmer, shuns the light of truth, shuts his eyes against it, quencheth the Spirit, despiseth prophesying, turneth the light that is in him into darknesse, &c. This is a pure sluggard, whose heart is fast asleepe. To him may the Lord say, as that vigilant Captaine sometime said to his sleeping watchman, when he stabd him to death, *Dead I found thee, dead I leave thee.* If (I say) the elect of God could sleepe this deadly sleepe, and be thus left of God, small should be their comfort. But when they know that they have a faithfull watchman, that neuer slumbreth nor sleepeth, and that he is their keeper, it makes them more vigilant and carefull to looke to themselves.

In a word, predestination is cordiall to the elect, and not comfortlesse to the wicked; for being a secret, no man can say absolutely, *I am a reprobate.* God hath told all by his word what they must doe, nor what he will doe; and therefore in generall all are exhorted to *cease from doing euill, and learne to doe well*, Isa. 1. 16, 17. Rom. 8. 13. Gal. 6. 7. The elect being once called out of themselves and the world, are bidden *fight the good fight*, &c. 1 Tim. 1. 19. *Make sure their election*, &c. 1 Pet. 1. 10. *Bring forth worthy fruits*, Matth. 3. 8. As for reprobates, the word speaks nothing in particular,

particular, but forewarnes of the danger, *Ioh. 3. 18.*
Matth. 3. 10. Nay God himselfe speaking to a Re-
 probate, saith not, Thou art damned; but, *if thou* *Gen. 4. 7.*
doest well, shalt thou not be accepted? To conclude, If
 that were knowne, which God will haue kept se-
 cret; yet can I propound sure gaine and sure losse
 to both. For the Elect, if they be not so diligent,
 they may be sure of heauen, but not sure of the same
 degrees of happinesse with the carefull and painfull
 to please God. *Heauen hath many mansions:* And if *Ioh. 14.*
 we may belecue *S. Hierome, lib. 2. cont. Iovin.* and
S. August. tract. 67. in Ioan. they are diuers (*pro qua-*
litate meritorum) for the qualitie of good workes.
Paul telleth vs, one starre differeth from another in glo-
rie. And *S. Augustine* is bold to apply it to degrees
 of glory; and with him *S. Hierome* consenteth in
 the forenamed places. And *S. August.* saith, though
 he be ignorant of the degrees, yet he puts it out of
 doubt, that there are degrees. So that if a man were
 sure of his election, yet should he be the more dili-
 gent, because his gaine of glory shal be augmented.
 In like sort, if a man were sure he were a Reprobate,
 yet no reason, that that should make him more wic-
 ked, because there be degrees of punishment, *Luke*
12. 47, 48. Matth. 11. 22, 24. I would be loth to
 make comparisions betwixt the professors of *M.*
Montagues Predestination, of passing from life to
 death, & from death to life, of being one day Elect,
 and the next a Reprobate; And those of ours which
 hold, that once the childe of God, euer the childe of
 God, once hauing their part in the first Resurrecti-
 on, neuer to taste againe of the second death: which

*1 Cor. 15. 41.**Aug. lib. 22. de ciuit.**Dei. cap. 30.**Orac. 67. in Ioan.**& l. de Virg. 6. 26.**Magist. Sent. lib. 4.*
*dist. 49.**Aquin. p. 49. q. 5.*
Art. 1.

(I say) of these two liueth with the greatest care to please God? And thus much of his errorrs against the will of the Father.

CHAP. III.

How M. Montague opposeth the Counsell of God the Father.

HE that holds these words without distinction; As Gods acts are in production, so were they formerly in intention, holdeth with *Arminius*, and teacheth against the doctrine of the Church of England.

But *M. Montague* holdeth these words without distinction; As Gods acts are in production, so were they formerly in intention, *Appeal. pag. 63.*

Therefore *M. Montague* holdeth with *Arminius*, and teacheth against the doctrine of the Church of England.

Whilest we broach erroneous opinions, like to sweet wines, pleasing and delicious to the palate, we intoxicate the mindes of many with the spirit of giddinesse, and make them drunke with that *uidetur* (which the prouerbe speakes of) with strange conceits and selfe-delighting fancies. This I confesse amongst many other, is very plausible, and much pressed by the *Arminians*, that God in his decrees obserues the same order in his intention, that we see him obserue in the execution. *Greninchonius cont. Ames. pag. 171.* Your Predestination inuerts the

the Gospell, *Thou shalt liue, and therefore beleene*, pag. 130. *Saluation is the reward of faith: Ergo, Faith before it*, pag. 194. *Such as God saues in time, such he decreed to saue before all time, and that in the same order in which he saues them. Now he first giues Christ, then meanes to beleene in Christ, then receiues them into fauour that actually beleene: and lastly, saues them that perseuere in faith. Arnold. pag. 181. Inter ista hic est nexus &c.* He knits the same knots, and *M. Montague*, their beloued Friend, casts vs the same coard, which now we are to vnknit. *Hareses ad sua principia referre, est refellere*: If we can reduce them to their first, we see their last. If a man would drie vp the streame, he cannot doe it in the maine, but goes first to the spring-head, and then the Riuer falls of it selfe. In the Chapter of Counsell wee deliuered two things, the *Scope*, and the *Meanes*. Euery wise man thinkes first of his end, then orders the meanes leading vnto it. *1 Pet. 1. 9. Receiuing the end of your faith, euen the saluation of your soules.* So here saluation is the end of faith: therefore first in Gods intention, but last in the execution. The first words of the Article marre *M. Montagues* market, *Predestination to life*: life therefore is thought vpon before the meanes tending vnto it. In order of election, Christ is the first of the Elect. And good reason: for the best good comes nearest the end, and so the Apostle rankes it, *1 Cor. 3. 22, 23. All are yours, and yee are Christs, and Christ is Gods.* True it is that wee are for Christ, and that Christ is for vs: but as Christ is for vs he humbles himselfe, becomes our suretie, and so is a meanes for our good. And in this subor-

dination our saluation is first in the Fathers intention; for therefore is Christ humbled, that we might be saued. But he that humbled himself is exalted aboue all, laying aside all infirmities, assuming and taking vp all perfections: and so is returned againe into his owne ranke, next to his Father to be glorified of him, or rather to be glorified with him. I might presse *M. Montague* with the order of the whole Article, shewing that which is first in Gods intention, to be last in execution. Predestination to life, that is first intended of God: but that at length by Gods mercy we attaine vnto euerlasting felicitie, is enioyed after all the rest. So sound and substantiall is our Article, that it may be verified of it, which *Hierome* spake of the *Reuelation*: *Quot verba, tot mysteria*, not more words than mysteries in it, and each of them a confutation of *M. Montagues* errors.

Sect. 2.

He that holdeth prescience of things concerning mans saluation without predestination, and that these things are therefore foreseene because effected, and not effected because foreseene, holdeth with Arminius, and teacheth against the doctrine of the Church of England.

But M. Montague holdeth prescience of things concerning mans saluation without predestination, and that these things are therefore foreseene because effected, and not effected because foreseene.

Therefore M. Montague holds with Arminius, and teacheth against the doctrine of the Church of England.

Hollerius writeth of an Italian that by often smelling

ling on the herbe *Basil*, had Scorpions bred in his braine. Error is the weed we so much smell on, and make posies of it, till it breed some harmefull monster within vs. *M. Montague* hath a long-time nourished this root of bitternesse, & what it is growne vnto at length (whether in his braine or no, I cannot tell) let others iudge: sure I am his writings are full farced with monstrous opinions, and vncharitable censures. Hee hath prayed that *into our secretes his soule may neuer enter*, because (as he deems) through forren doctrine we would winde in with forren discipline: and therefore in bitternesse hee layeth vpon vs the curse of *Simeon* and *Lewi*: *God diuide you first in Iacob, and scatter you in Israel*. Thus doth he rend and teare vs, as *Gideon* serued the men of *Succoth* with thornes and briers, reproches and maledictions. But we must beare his flanders, and comfort our selues, that it is not the curse of *Iacob*, or any Father in *Israel*. And though we be not so precipitate in our iudgement, nor vnconscionable in the scandalizing of any mans person, especially by his intents and purposes; yet are we assured vpon better euidence, that *M. Montague* may iustly be attached for forren doctrine, which hee sets out in publike view, and professeth in the sight of the Sunne, as the point in question will abundantly testifie against him. *Prescience inferreth not predestination: for, not because foreseene, therefore effected: but because effected, therefore foreseene &c.*

Aquinas teacheth that in God there is a double knowledge: one, bare and Simple (*pro veritate rei*) common to all, good or bad: another of approba-

*Appeale p. 45.
pag. 44.*

Gen. 49. 7.

*Gag. p. 183.
Aquin. Quest. disp.
q. de libro vii. Ar.
8. Est in Deo duplex
cognitio: scientia
simplicis notitiae,
quae est omnibus
communis, bonis &
malis: & scientia
approbationis, quae
est bonorum tantum.*

tion, which is only of his owne, such as beare his image and marke, or are chosen to be made partakers of it in time. To be short, there is in God the knowledge of *Apprehension*, and of *Approbation*. In respect of the first, *every creature is manifest in his sight, and all things are naked and open to his eyes, Heb. 4. 13.* In regard of the second, God is said to *know the waies of the righteous, Psal. 1. 6.* not only seeing and beholding them, but also louing & liking them. Thus at the day of Iudgement will Christ professe to all vngodly persons, that hee *neuer knew them, Matth. 7. 23.* Come wethen to some issue with *M. Montague, Rom. 8. 29. Whom he did foreknow, them also he did predestinate to be made like to his Son.* Tell me now, *M. Montague*, out of your learning old or new, whether this prescience infers not predestination. Here is the knowledge of Approbation, whereby God fore-knew who were his: and therefore thus fore-knownne, they must needs be predestinate. But you will say, this makes for you: for God foresaw who would conform themselves to his Sonne, and so by consequent God foresaw it, because man by meanes would effect it, vpon which act of theirs, God approving it, did elect them to life. And so on the contrary, God fore-seeing by the effect, who would not conforme and beleue, did predestinate them to eternall death and destruction. This certainly is your forren doctrine: and shall all be accused that hold the contrary? You haue prayed for the dead, who is now there where he neither needs the prayers, nor feareth the gain-saying of any. And will you now make him the object of your imprecations?

Appeal. p. 41.

tions? For hee was anemie to these humane inventions: and how can you make such solemne protestation of your loue by supplicating for his Person, whilst you go about to oppose that doctrine, which out of the depth of his iudgement he approved, endeouored to settle in other countries, and hath alwaies established in his owne.

Well then I come close vnto you, and will pull downe the pillar you would rest vpon. *Origen* seemeth to be of your minde: *Non propterea aliquid erit, quia id scit Deus futurum, sed quia futurum est, ideò scitur à Deo antequam fiat.* But *S. Augustine* (who was more Orthodox) is on our side. *Non quia sunt, ideò nouit, sed ideò sunt quia nouit.* And againe: *Licet res non essent futura, nisi præscrentur à Deo, non tamen ideò præscrentur, quia futura sunt.* These passages of *S. Augustine* doe plainly thwart *M. Montague*, who would fetch the reason of Gods prescience from the things to be effected, and not from God himselfe, tying God to the things future, and not future things to God. So that God, by *M. Montagues* Diuinitie, must first see the thing, and then himselfe. *Ἰ ποὶὰ κεφαλῇ;* But let him take heed whilst he is thus liberall to the creature, he proue not sacrilegious to Soueraigne Maiesty. For, *Who hath instructed the Spirit of the Lord, or was his counsellor, or taught him?* The riches both of the knowledge and wisdom of God, is a greater depth than can be drawne from the effects of the creatures. Not *M. Montagues* greatest reading or deepest apprehensions, are thus able to know the minde of the Lord, or to become his counsellor. What a poore reason is this: Because the

*Orig. in Rom. 8.
Tom. 4.*

*Aug. de Trinit. lib.
15. cap. 13.*

*Lomb. lib. 1. Sent.
Dist. 38.*

Isay 40. 13.

Rom. 11. 34.

the creature will bring it to passe, therefore God foreknoweth it. As if this were the only demonstration of Gods knowledge, and there were no other difference betwixt the vnderstanding of God and man, but that which is accidentall. For this is only a difference of time, in regard of *past*, *present*, and *to come*. Things that are past and present may be certaine and infallible as well to men as to God: only the difference lieth in this, that things future to God, are as certaine as the things that are present, which to men are hidden and obscure.

But what is the reason, that things to come are present to God? Is it not because he seeth them in himself? And how could he see them in himself, but by the infinitenesse of his essence? And how can his infinite essence see any thing primarily and properly that is lesse than himselfe? So then an infinite vnderstanding must haue an infinite obiekt, and this infinite obiekt must needs be God himselfe. God therefore first seeth himselfe, and by himselfe other things that shall come to passe, either by his Creation or prouidence. Admirably Saint Augustine: *Nos itaque ista qua fecisti videmus, quia sunt: tu autem quia vides ea, sunt: & nos foris videmus quia sunt, & intus quia bona sunt: tu autem vidisti facta, ubi vidisti facienda.* We see things made of God, because they are: but because God seeth them, they are. We see things externally, because they are visibly to be scene, and internally, because they are inuisibly to be knowne as good. But God seeth them already done, because by his appointment they are to be done. It is good reason
with

Aug. Confess. 13.
vli.

with men to say, *I see you because you stand before me*: but with God the contrary is true, *He seeth euery man, and therefore they stand before him. He knowes a word in the tongue before it be spoken, and a thought in the heart before we thinke of it, and all our deeds before we doe them.* Not in *M. Montagues* construction, because they are to be done, but because he himselfe will doe them.

Psal. 139.

And now haue I laid my selfe open to *M. Montagues* reason for his reasonlesse doctrine. The treason of *Iudas*, the fall of *Adam*, God foresaw and suffered: this is certaine. God was author of neither positively. That good which they had, they had from God: this woe and unhappinesse came from themselves. Let the reason be applied, and then I will answer.

Gagg. p. 183.

If God was no author of the treason of Iudas, nor of the fall of Adam; then not because foreseene, therefore effected, but because effected, therefore foreseene.

But God was no author of the treason of *Iudas*, nor of the fall of *Adam*:

Therefore not because foreseene, therefore effected, but because effected, therefore foreseene.

But stay a little, and looke ere you leape. Consider *M. Montague* how Prescience and Prouidence are distinguished, and this will wring your *Hercules* club out of your owne fist, and may serue you as a correctiue for inferring so bad a consequence. Prescience is no otherwise to be thought of, than for the truth of future things, and prouidence for the disposing of that truth, as Prescience hath laid it

L

downe.

downe. *Science* as it is giuen to God, may be called that vertue of vnderstanding whereby hee knoweth all truths in the things. Which as they are future, is called *Prescience* or foreknowledge: and in regard of past, present, and to come, *Omniſcience*. So that *Science*, *Prescience*, and *Omniſcience* bend all to one obieſt, which is the knowledge of the truth. Now all truth depends vpon God, and from the God of truth proceeds all truth that is to be thought of in the creature, and that deriued truth depends neceſſarily vpon a former truth in God. *The fall of Adam, treason of Iudas, come to paſſe* (except we turne Atheiſts) τῇ αἰωνίῳ βουλῇ καὶ προνοίᾳ τοῦ Θεοῦ, by the determinate counſell and foreknowledge of God. The conſequents of *Prescience* and *Predeſtination* are equally neceſſarie. But it will not follow, becauſe God foreknowes the truth of *Iudas* treason, and certainty of *Adams* fall, that therefore he muſt be author of either. For he foreſaw and decreed that they ſhould be authors themſelues, and not he, and that in them his truth ſhould be accompliſhed.

And here we are to take notice of three things confounded, which being diſtinguiſhed, will fully ſatiſfie in this point. Firſt, *Prescience*, then the *obieſt* of it, and thirdly, the *ſubieſt* vpon which it is maniſeſted. *Prescience* is improperly giuen to God, as it hath reference to the creature: for the thing is future, not *prescience*, for that makes the thing to come, present: and ſo the indireſt knowledge of the thing is brought to the direſt knowledge of God himſelfe. So that God firſt and directly knowes

knowes himselfe, other things indirectly and secondarily, as they depend vpon that former knowledge. And here is the first blow we reach *M. Montague*, that would first haue God see the things to come, and then himselfe.

Secondly, the obiekt is nothing but the truth, and of this God is the author, both decreeing it in himselfe, and effecting it in his Prouidence. He deliuereth nothing out of himselfe but what he decreeth, and faithfully effecteth all things as he hath decreed them, truth in the creature depending vpon truth in himselfe. And here we reach *M. Montague* two blowes more; *First*, hee will haue the truth of God depend vpon the truth in the creature: for if God doe therefore truly foresee, because the creature will truly doe or not doe this or that, then shall the reason of the truth in God be fetched from the reason of the truth in the thing. *Secondly*, if the first truth be in God, and the second in the creature, then must the truth in the creature necessarily depend vpon that. And so I retort the argument vpon *M. Montague*.

That which is therefore effected, because God foreseeth it, that in M. Montagues opinion makes God the author of sin.

But the treason of Iudas and fall of Adam are therefore effected, by reason God foreseeth them.

Therefore in M. Montagues opinion, that makes God the author of sinne.

The *Minor* is apparent: for either God must be a liar, or else the truth of their action must answer the truth of Gods determination. All men grant

Ratione consequentie non consequentis: veritatis coherentie, non rei existentie.

that truth is a conformitie of the thing with the vnderstanding: and this is most true in God. For nothing is true in the creature that doth not answer to the minde of the Creator. So then it is not *S. Augustine*, or *Caluin*, that make God author of sinne, but *Origen* and *M. Montague*. But we will presse no consequents vpon them, which haue no minde to defend the conclusion, though they stick too much vpon the premisses.

Come we on to the third thing, and that is the subiect, Man, a lyar in himselfe, and yet doth nothing against the truth of Gods decree: the author of his owne sinne, and yet truly acts no more than God will haue him doe. Looke vpon his prouidence, and that will shew Gods efficiencie *in sinne*, not *of sinne*. To conclude: our Article teacheth vs that the faith of Gods elect depends vpon Predetermination, and that therefore they belecue, because God foresees and predestinates they shall belecue, and not on the contrary, that therefore God foresees it, because they will beleue. And so I come to shew his error against the Decree it selfe.

CHAP. IV.

M^r. Montagues errors against the Fathers Decree.

HE that holdeth that Gods elect may turne reprobates, and reprobates Gods elect, and that such as are passed from eternall death to eternall

mall life, may passe backe againe from eternall life to eternall death, is an uncomfortable Arminian, and teacheth against the doctrine of the Church of England.

But M. Montague holdeth that Gods elect may turne reprobates, and reprobates Gods elect, and that such as are passed from eternall death to eternall life, may passe backe againe from eternall life to eternall death.

Therefore M. Montague is an uncomfortable Arminian, and teacheth against the doctrine of the Church of England.

Prognosticators as if they were Midwives to the celestially bodies, plead deepe insight into the secret births of the starres, or like Physitians, cast the vrine of the clouds. The Iudiciall Astrologers haue presumed further to calculate euery Natiuitie, and tell men their good and bad fortunes. M. Montague hath very soberly and granelly reprobued Calvinists, *Gagg. p. 178.* for that in curiositie they haue presumed farre upon, and waded deepe into the hidden secrets of the Almighty, &c. Notwithstanding himselfe, as if he were admitted into Gods counsell of State, and rapt vp into the third heauen, vndertakes to define who are reprobates, and who are elect. Saul, Simon Magus, and Iudas, were of the number of Gods elect. David, Solomon, and Peter, of elect became reprobates. Let him shew me greater presumption than this in any Calvinist. But let vs see him in his owne words.

Saul was first the child of God, called according to the election of grace, &c. Salomon was beloued of God, yet fell totally from his loue when he went and

Pag. 163.

Pag. 164.

Appeal. p. 59.

Gagg. p. 168.

1 Sam. 9. 2.

served other Gods. David without contradiction was
 the child of God, yet lost his faith and present state of
 grace, &c. Peter was a chosen vessell of Christ Iesus,
 and yet fell totally. Christs prayer was for the end,
 not for the act, &c. Simon Magus beleened and brought
 forth fruits of new life, &c. Indas was given to Christ
 as well as Peter, enjoyed all the prerogatives which Pe-
 ter or any other Apostle had, &c. In his Appeale, ha-
 uing touched this point, he confesseth, that our
 Church in these deepe and high points hath in great
 wisdom and prudence gone on warily and suspensely,
 not presuming *αὐτῶν τῶν ὑποκρίσεων*, to passe a
 verdict upon Gods secrets, with the streightning and
 narrowing of mens consciences, &c. A good exam-
 ple, and might haue preuailed with M. Montagne for
 a law. But her sobriety is M. Montagues libertie to
 prophetic at random, and to reele as his reasons
 doe, to and fro. For Saul, he tells vs of the opinion
 of Antiquitie, and by the same confutes himselfe,
proprijs penitus se conficiens. For Nazianzens testi-
 monie is quite against himselfe. Saul neuer suffered
 himselfe to be wholly and entirely directed by the Spirit,
 nor became perfectly and sincerely another man, &c.
 The like negligence is vsed by him in the citing of
 Tertullian, Saul a man better than the rest &c. he nei-
 ther translates Tertullian aright, nor expounds him
 as he ought. He followes the vulgar Translation,
 which is apparently corrupt, as the words follow-
 ing declare: *There was not a goodlier person, that*
is, taller, or of an higher stature, from his shoulders
and vpwards he was higher than any of the people,
Tertullian hath it, pra caeteris bonus, that is, elegan-
tior,

tior, not melior. And so I may expound *Tertullian* by *Theodore*. *Non dedit ei* (saith he) *testimonium virtutis animæ, sed formam & magnitudinem.* O

M. Montague, will you quote a Father against expresse Scripture, and expound him by a corrupt Bible? Your testimonie is long of *Saul*, *David*, *Solomon*, &c. and at length it concludes fairely against you: *Nemo Christianus, nisi qui ad finem usque per-*

seueraverit. *Saul* therefore in *Tertullians* meaning was an hypocrite: for if he had beene sound at the

heart, he would (as *S. Iohn* witnesseth) haue continued his societie with the faithfull. Only the faithfull man

is a wise man, only a Christian man is of account: No man is a Christian, but he that continueth vnto the end.

And here once for all I set downe my rules to reconcile the Fathers amongst themselves, yea to reconcile the same Father to himselfe.

The first and principall rule is, that the Fathers distinguish that by doctrine, which in the application they make common without distinction. Their constant doctrine is, that the elect persevere, and reprobates fall away: yet they giue the same exhortations to all, speaking personally of men as they seeme to be. *Aug. de Bapt. cont. Donat. l. 5. c. 27, 28.*

Id quod dicitur in Ecclesiâ intus, & foris in corde, non in corpore cogitandum est. Some seeme to loue Christ and the faith, but there is a thing within, that they loue more, and that God seeth. *Si fuissent ex nobis, permanissent utique nobiscum.* In which words he

establissheth the doctrine of Perseuerance in regard of such as God seeth to be his. *Aug. ep. 23. 120. De Correp. & Grat. c. 7. 9. In Psal. 47. De catechiz. an. rud.*

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Tertull. de Præscr.

1 Ioh. 2. 19.

Tertull. de Præscr. cap. 3.

c. 14. 17. De verb. Dom. serm. 18. De Doctr. Christ.
 l. 3. c. 32. Cont. Crescon. l. 2. c. 15. In all which
 places he distinguisheth the members of the visible
 Church, and yet applies in respect of vs the same
 things to all, as *Election, Vocation, Sanctification, &c.*
 Further, in point of Perseuerance he giues a reason
 why some fall away and others continue. *Boni ad
 hoc utuntur mundo, ut fruantur Deo: mali contra, ut
 fruantur mundo, &c.* De Ciuit. Dei. l. 15. c. 7. *Non prop-
 ter istam vitam, sed propter illam sempiternam, nos
 debere esse Christianos, Ep. 1. 20.* Good men vse the
 world, that they may enioy God, and a better life:
 wicked men vse God, that they may gaine the
 world. Some professe piety, and practise iniquity:
 others professe and practise the outward duties of
 religion, but dissemble with their hearts. Others
 yet (saith *S. Augustine*) goe further, *Timent Deum,
 non irrident nomen Christianum, nec simulato corde in-
 trant Ecclesiam &c.* and seeme heartily to themselues
 to loue that which they professe and yet fall away,
*Non quia iustitiam simulauerunt, sed male ad seculum
 accommodata ex quo in illa non permanserunt,* because
 worldly cares choake their desires of grace. And
 therefore he giues a good rule of examination, *cont.
 Julian. Pelag. l. 4. c. 3. & in Psal. 118. conc. 12. Non acti-
 bus, sed finibus pensantur officia:* Religious duties
 are not to be tried (onely) by their actions, but by
 their ends. *Cyvil. in Iob. lib. 10. c. 24.* sheweth how
 we may auoid the danger of decision by distinguish-
 ing the persons that cleaue vnto Christ, *fidei con-
 fessione, & charitatis vimine.* Tertull. de Praescr. not
 farre from the place alledged by *M. Montague: Tu*

ut homo, extrinsecus, unumq; nosti: putas quod vides, &c. Man hath the beholding of the outside, but God lookes further, rooting vp euery plant, &c. *Theophylact. in Iob. 15. Arnob. in Psalm. 129. Greg. Mor. l. 1. c. 12. l. 25. c. 8. & l. 28. c. 6. & l. 34. c. 13.*

It is needlesse to cite Authors: the Scriptures giue vs a plaine example, of calling them beleeuers, which yet had no true faith: for Christ in another place makes it impossible for them to beleeue, that seeke not the honour of God, but applause of men. *Ioh. 12. 42.*
Ioh. 5. 44.
 This rule considered, no maruell if many hypocrites and vnfound professors lose wholly the grace they haue receiued.

Secondly, the Fathers, applying examples, as of *Peter, Dauid, Solomon*, shew the hainousnesse of their sinnes, that others may not presume to doe the like, hoping there were no great danger to doe as they did, if they were out of all feare, &c.

Thirdly, oftentimes they call *degrees to faith*, the *degrees of faith*; and so *S. Augustine* speaking of faith *inchoate* and *radicate*, begun and rooted, may be vnderstood of falling from the beginnings or first degrees to faith: but constantly maintaineth, that where faith is once rooted, it holdeth out vnto the end. Some teach that a true iustifying faith was as well expressed in the thornie and stonie grounds, as in the good and honest heart: which conceit is cleerely euinced by this argument: All the grounds as bad are distinguished from the last, and therefore wanted a true and liuely faith, which maketh the man good that is owner of it.

M

Lastly,

Lastly, *S. Augustine* hauing to doe with *Dona-*
tists opposers of the prerogatiues of the Church,
 and *Pelagians* vnderminers of Gods grace, might
 vary in sentences, though he alwaies held the same
 truth, sometimes leauing that vnder more gene-
 rall termes, applying himselfe to deliuer the truth
 of doctrine, that all should apply to themselues.
 But I haue not vndertaken to cleare all passages
 and doubts that way: it is enough that I cleare the
 truth and maintaine it, as the Scripture and our
 owne Church haue deliuered it vnto vs. And be-
 cause *M. Montague* hath found himselfe so much
 worke about *S. Peters* faith, and bent himselfe so
 thoroughly against it, I will bend all my forces to
 fortifie against him, and vindicate *S. Peter* from
 all that he hath said, or shall say against him or his
 faith.

Sect. 2.

Reuel. 2, 18.

Lines that are drawne with a trembling hand,
 though ragged and vneuen, may yet tend to the
 point aimed at, and other straiter drawne, cleane
 another way. Those are right in respect of these.
 He that hath *his eyes like a flame of fire, and his feet*
like fine brasse, hath a few things against *Thyatira*,
 though he knew her works, and charitie, and seruice,
 and faith, and patience, tending the right way: so
 on the contrary, he that stiles himselfe *Amen, the*
faithfull and true witness, saw the hypocrisie of
Laodicea, drawing from God in her *like-warme*
 profession, vsing shew for substance, and fancie
 for

for conscience. *Since the name of Christianitie* In Psal. 7.
(saith S. Augustine) hath begun to be in so high re-
gard, the hypocrisie of men hath increased. Thou
knowest the secrets of the heart, that for thy sake we
are slaine continually, Psal. 44. 21, 22. Vpon which
words the same S. Augustine writeth notably: What
meanes this (saith he) He knoweth the secrets of our
hearts? What be these secrets? Surely these, that for
thy sake we are slaine all the day long. Thou and I may
see a man to be slaine, but why he is slaine thou canst
not tell: this God knoweth, it is hidden from vs, even
in the very Catholike Church. Thinke yee there ne-
uer were any Catholikes, or that now there may not be
some, that would suffer only for the praise of men?
If there were not such kinde of men, the Apostle
would not haue said, Though I giue my body to be bur-
ned, and haue not charitie, I am nothing. And here I
take hold for S. Peter, who indeed denied his Lord
and Master, and betrayed Christ in word, as well
as Iudas had done in deed, but with great diffe-
rence both before the sinne, in the sinne, and after it.
Peter was resolued rather to die than denie Christ:
but Iudas came with a resolute minde to betray
him. Peter made some slender resistance, as may
be perceiued by the answer he made in the first as-
sault, and for feare of a second withdrew himselfe
from the company into the porch, as willing to
be gone: and yet his loue to Christ did still hold
him to see what would be the issue. And so he is
assaulted by another maid, and with the increase
of his feare is the increase of his sinne; for now
he denieth with an oath, that hee knew not the

*Qui hoc facerens
 iactatione magis
 quam dilectione.*

man. There standing amazed, he sustaines a third assault more violent than the former; for then the people flock about him, & tel him they are assured that he is one of Christs company, his very speech bewraith him. Now like a distracted man, he begins to curse and sweare, he knew not the man. But *Judas* without all resistance, being destitute of grace, rusheth into his sinne, seeking and not falling by occasion. Lastly, *Peter* vpon small admonition, partly by the voice of the Cocke, and partly and principally by the louing looke of his sweet Sauiour, whom still he loued in heart, he went out and wept bitterly. But *Judas* being smitten with the horror of his conscience, in a desperate griefe went and dispatcht himselfe. Thus *Peter* with a trembling heart kept still a strait line, though his wauering tongue made it exceeding ragged and vneuen. In this fall to make him like *Simon Magus*, or *Judas*, branded for hypocrites by the word of God, is most vncharitable and vnchristian. The Fathers were farre more fauourable to *Peter* than *M. Montague*; that professeth himselfe to haue baulked the *ordinary and accustomed by-path of moderne Epitomizers*, and betaken himselfe to *Scripture the rule of faith, interpreted by Antiquitie*, &c. But he is an *Heteroclite*, and stands by himselfe; for I professe I neuer read any so brow-beat all authoritie as himselfe. These are but pretences to giue vent to his owne fancies. A foule scarre may be couered with a faire cloth: and his masked meaning doth more wrong vs than his bare-faced errors. But wee will pull off this vi-
zard,

zard, and shew him an aduersary both to Antiquitie and Scriptures.

Greg. Moral. li. 25. c. 11. Petrus infirmitate peccauit, quando in eo omne robur fidei, quod Domino perhibuit, una vox puella concussit, & Deum quem corde tenuit, voce denegauit. Et mox: Motam & quasi arescentem iam radicem fidei lachrymis rigando solidauit. Peter sinned of infirmity, denied him with his mouth, whom he loued with his heart, and by his teares watred his faith waxing dry at the root. *Theophyl. in Luc. 22. Rogauit ut non deficiat fides tua: quamuis enim breui tempore concutiendus sis, habes tamen recondita fidei semina: etiamsi folia abjecerit spiritus inuadentis, radix tamen uiuet & non deficiet fides tua: non omnino derelinquam te, ut deficiat in uniuersum fides tua.* Here we see the hidden seeds of faith and root to stand, though many faire leaues, especially his glorious promises, were shaken off the tree. Indeed *Saint Augustine de Gra. & libt Arbit. c. 17.* hath these words: *Ipsam charitatem Apostolus Petrus nondum habuit, quando timore Dominum ter negauit: Peter as yet wanted charity when he thrice denied his Lord through feare. But he speakes (according to the Scripture) of perfect charitie that casts out feare. Now a greater or more perfect loue could not be but cōceiued, than to die for Christ. This he wāted, yet he truly loued Christ, euen then when he said he would die for him. Quamuis parua & imperfecta, non deerat Petro charitas, quando Domino dicebat, Animam meam pro te ponam: putabat se posse, quod se uelle sentiebat.* But that *Saint Augustine* was for the firmenesse of *Saint Peters* faith, I will cleare it by

*Eidem arescentem,
tem non aridam.*

*Ioh. 4. 18.
Ioh. 15. 13.*

Minatur enim
Deus ne minas
inducat, Cbry. de
pœnitent. hom. 1.
Minatur tristia,
ne in nos tristia
inuehat : mina-
tur pœnas, ne
pœnas inferat.
Theod. in Ezech.
7. & Ion. 3.

and by, when I come to speake of the three A&S of Christ, Peter, and the Deuill. Bernard. de tripl. coherent. vinc. &c. *Novit Dominus qui sunt eius, & propositū Dei manet immobile : etsi horrendorum criminum nota David inuritur, etsi Maria Magdalene septem demonijs cumuletur, etsi princeps Apostolorum in profundum negationis barathrum submergitur, non est tamen qui de manu Dei possit ernere.* Here is the sure hold, that we are held of God, when of our selues we loosely cleave vnto him. His loue exceeds the loue of any father to his sonne, and therefore will not haue his children to cease to be his sons, when they prouoke him by their sinnes : but hauing power in his owne hands will chastise them and giue them grace to amend. I will conclude with a very ancient and christian Poet *Prudentius l. 1. ad Thymotheum. 1. Flenit negator denique ex ore prolapsus nefas, cum mens maneret innocens, animusque seruaret fidem.*

Thus *M. Montagues* antiquity goes before vs : and for the text he would make to serue his turne against *Saint Peter*, we will make it serue strongly against him, *Luke 22. 32. Simon, Simon, behold Satan hath desired to haue you, that he might sift you as wheat.* Here is the Deuills act and the Deuills desire: *videtur*, to sift or winnow, sheweth Satans studie and Christs counsell. Satan thought to winnow them as wheat, not by purging Christs floare, but to blow away the very wheat as chaffe and drosse. But Christs will was that Satan should purge *Peter* and his Apostles by scouring away the chaffe from the wheat, And so indeed he pre-
uailed

nailed against *Peters* presumption: *I will goe with thee into prison, and to death:* but not his faith, in holding *Christ the Sonne of the living God*. For against this faith, *Christ* had passed his promise that the gates of hell should neuer preuaile. Satan may sift the elect and purge away corruption, but not destroy grace. *Peter* denied *Christ* with his mouth: that was contrary to his promise and presumption, no priuation of his faith. For he neuer denied *Christ* with his heart (as we haue formerly shewed) and now will adde another to witnesse against *M. Montague*, that the *Deuills* act was too weake to waste and nullifie *Peters* faith. *Tertullian. de fug. in Persecut. Ego rogaui pro te, ne deficeret fides tua, id est, ne tantum diabolo permetteretur, ut fides periclitaretur.* Satan was a sifter, but no subuerter of Gods seruant.

Come we to *Peters* act in sinning, repenting, beleeuing. Wee make no question but the sinne of his mouth was the sorrow of his heart, yea, gaue a deadly wound to his heart. So that it might bee said of him as it was once of Gods Prophet, *Ius mortis viro isti*, &c. this man is worthy to die: or as *Salomon* spake once to *Abiathar*, *Vir mortis es*, thou art a man of death. But God that is rich in mercy, and that vouchsafed *Peter* his grace, did by the same faith he had giuen beare witnesse in his heart with the kinde words of *Salomon*: *Non afficiam te morte*, I will not put thee to death. *Paucissimi sunt tanta felicitatis* (saith *Saint Augustine*) *ut ab incun- te adolescentiâ nulla damnabilia peccata committant.* None are so happy as at no time to commit mortal

Ierem. 26. 11.

1 King. 2. 26.

Aug. de ciuitate Dei li. 21. c. 36.

Cont. Julian .li. 2.

Luk. 22. 60.

tall & grieuous sins. And in another place he testi-
fiet that we carry about wit vs *Exercitū quendam*
vitiorū, a whole armie of vices. *We haue to fight* (saith
Cyprian de mortalit.) with conetousnesse, with vnchasti-
tie, with wrashfulnesse, with ambition, with carnall
with vices, the enticements of this world. God forbid
(saith *S. August.*) we should thinke holy Cyprian to haue
bin conetous because he fought against conetousnes, or vn-
chaste because he opposed lust, or wrashfull because he
resisted wrath, or ambitious because he wrestled against
it, or carnall because he did combat with carnall vices, or
a louer of this world because he did conflict with the en-
ticements thereof. Nay rather he was none of all these,
because he strongly resisted these euill motions, comming
partly from originall corruption, partly from vse of con-
uersation, not yeelding to that which they pressed him to
be. Thus holy men haue charitably conceiued of
their brethren: and so might *M. Montague* (if hee
had not beene ouer-wayward and waspish) haue
giuen a more indifferent construction in *Peters*
case, than to haue ranked him with reprobates for
a time, especially seeing the Scripture doth termi-
nate the very act of his sinning with the act of his
repenting, *ἐν ἀλαουῳ*, ere the word was out of his
mouth he was admonished and repented. But this
man like *Euripus* in continuall agitation, though
he see *Peter* fairely differenced from *Judas*, before
the act, in the act, and after the act, yet plungeth
him (for the time) into the same destruction with
the *sonne of perdition*. Nay though repentance
tooke hold on the very sinne, yet for a time *Peter*
must be considered as damned. And though God
did

did iustifie, and by his grace sustaine the poore sinner, yet man dare condemne and charge one of Gods Elect with a totall Apostasie. *Distet inter eum qui in te credit, & eum qui in te non credit: par infirmitas, sed dispar conscientia: par labor, sed dispar desiderium.* Their sins are not the same in purpose, that may seeme to be the same in performance.

Aug. in Psal. 42.

But draw we neerer to the act of *Peters* faith, or rather the habit, to which deficiencie is opposed. Now in *Logique* nothing is opposed to the habit, but the priuation of it. Faith, and the defect of Faith are opposed by our Sauour. This defect *M. Montague* expounds in regard of the end, so that *ἐν αὐτῷ, deficiat, may faile*, is opposed to the end of *Peter*, not the end of faith: for his faith ended in the priuation of it. Christ saith not, *that thou mayest not fall, but that thy faith faile not.* Faith and falling away are contraries, and imply a negation in the same subiect: so that where there is a totall priuation of faith, there is no faith; and where there is faith, there cannot be a totall priuation of it. Christ therefore denying the totall priuation of faith, establissheth the habit. If this opposition be not obserued, wee shall make the words senselesse. For, *ne deficiat fides*, by *M. Montague* is thus expounded, *deficiat re, sed non tempore*, the thing perissheth, but remaineth in time. Who seeth not here a palpable absurditie? What time can be giuen to that, which is not? Shall that be said to remaine in time, which is not in it selfe? If they say, faith lost may be restored againe: then Christ prayed not at all for that faith which *Peter* had, but for that faith which he should haue:

Luke 22. 32.

N

and

and so the Text is contradicted, that saith, Christ prayed for *Peters* faith, and that in opposition to the priuation of it. Faith and losse are opposed, and not, losse and length of time, faith being destroyed: for so nothing is opposed to nothing against all reason. In negative termes, there must alwaies be one affirmatiue: and Christ prayed for the affirmatiue against the negative, for the habit of faith, against the priuation of it. *Chrysost. in Mat. Hom. 38. in τῷ πρῶτῳ, ἵνα μὴ ἀπώσῃ, &c. Non dixit ut me non neget, sed ut non deficiat fides tua: curā enim ipsius atq. favore factum est, ne Petri fides omnino euanesceret.* Chrysostome refers Christs prayer to *Peters* faith, that it might not vanish away, or become nothing, as *M. Montague* teacheth. *Fides potest concuti, non excuti:* Faith may be moned, but not remoued from the Elect. *Atanas. contra Arian. Orat. 4. Christus orauit ut Spiritus gratia in discipulis inconcussa & irrenocabilis permaneret: & quod per naturam filio concessum est, esse in Patre, hoc nobis per spiritum irrenocabiliter donetur, &c.* Gods grace by the vertue of Christs prayer, remaineth stable and irrenocable, &c.

*Ambr. de Iacob &
vita Beat. I. c. 6.*

Add we in the third place Christs act, *I haue prayed:* that is (saith *M. Montague*) for the end, not for the act. A flat contradiction to Christs prayer: for he tells *Peter* of an assault, and that he would succour him in it. No (saith *M. Montague*) he prayed not for the act of *Peters* faith, but the end: so that *Peter* in the exercise of his faith against these fiery darts of Satan, had no helpe by Christ (for what could he haue lost in the combat more than all, if he had been meereley left to himselfe, without helpe

and

and assistance from Christ?) only being vanquished of Satan, Christ would afterwards respect him and restore him: but for the assault, *Peter* was left to shift for himselfe. I doe but argue the matter with you, *M. Montague*: but I will send you to one of your Fathers, that will take you vp more roundly for this presumption: Heare what he saith to you: *An aude- bis dicere, etiam rogante Christo ne deficeret fides Petri, defecturam fuisse, si Petrus eam deficere voluisset, hoc est, si eam in finem perseverare noluisse? Quasi Petrus aliud illo modo vellet, quam pro illo Christus rogasset, ut vellet. Nam quis ignorat tunc perituram fuisse fidem Petri, si ea qua fidelis erat voluntas, ipsa deficeret: & permansuram si eadem voluntas maneret. Sed quia prapatur voluntas à Domino, ideò pro illo non posset esse inanis oratio. Quando rogavit ergo ne fides eius deficeret, quid aliud rogavit, nisi ut haberet in fide liberri- mam, fortissimam, inuictissimam, perseverantissimam voluntatem?* A long testimony, but pithie, which he wraps vp in the conclusion with mightie words, of a most free, most strong, most invincible, most constant will in faith.

Aug. De Corr. & Grat. c. 8.

Why then bid you vs, *turne Turke*? *Peter* was no Infidell: he fell, but did not ^{enleuare} fall away wholly. I am sure you turne simple Logician (if euer you were conscious of any reasonable insight into that Art) If he fell, he must needs fall totally, or finally. *O acumen!* *Quis hunc crederet cum isto* *Appeal. p. 17.* *cordo, tam disertum esse potuisse?* I tell you (*M. Mon- tague*) neither: or you haue sufficiently told your selfe: he did slip, slide, stumble, not breake his necke.

Aug. de Tertul.

He fell *gradu*, not *statu*: and though he was, *non uti erat*, yet he was *ubi erat*, in the hands of a most mercifull Father and louing Redeemer. But where are you? With the Author of *The confutation of the carelesse by necessitie*, and with *Albert. Pigh. Georg. Sicul. Petr. Berz. Faust. Lucid. &c.*

Lamb. l. 1. Dis. 10.

I will conclude against your *off* and *on*, elect one houre, reprobate another, with the Master of the Sentences: *Non potest utrumq; simul esse, ut aliquis sit predestinatus, & non saluetur, aut aliquis predestinatus, & tamen damnatus.* And againe, *Non potest esse, ut ab aeterno sit predestinatus & modò non predestinatus.* Or if he be no Master for your turne, yet acknowledge your Mothers doctrine, and tell mee where the chaine will not hold, or is like to breake? Shall not the Sonne redeeme those that the Father electeth? And shall not the Holy Ghost saue and sanctifie those that the Father and the Sonne haue sent him to sanctifie and saue? *They walke religiously in good workes.* It is not, *They may if they please:* for he that worketh from the Father and the Sonne, must needs accomplish the worke begun and dispenced, by calling, making the called beleue, iustifying beleeuers, making them the sons of God, sanctifying them, leading them in good workes, and neuer leauing them till they come to that life, to the which the Father hath predestinated them.

I might adde to this head, how you maintaine in your *Gagge pag. 180.* the foure decrees of *Arminius*: First, *an vniuersall Mediator*, then in him, *Electionem qualium, medium sufficiens ad istam qualisatem, & tandem*

dem. personarum predestinationem, &c. What the Church of *England* holdeth in the Precept, that may not you confound with Election. Hee that would haue all men saue themselves, himselfe will saue some, to wit, his chosen in Christ. Shew me a contrary resolution of the Church of *England*, and gag vp my mouth. Otherwise our Church oweth you small thanke for pleading her cause. And so I leaue the will, counsell, and decree, and proceed to a further discouery of moe errors of yours against the second Linke.

CHAP. V.

Of M. Montagues error in peruerting the second Persons order in working.

HE that holds Christ to be the foundation of the Fathers purpose in predestination, consenteth with Arminius, and not with the doctrine of the Church of *England*.

But M. Montague holds Christ to be the foundation of the Fathers act in predestination.

Therefore M. Montague consenteth with Arminius, and not with the doctrine of the Church of *England*.

Aditum nocendi perfido praeſtat fides. M. Montague *Sen. Oed. Appeal. p. 51.* informes vs, how it is articulated to our Teachers in the 17. Article; and shewing vs the joints, adds one of his owne most monstrous and deformed. Me thinks whilest he strives and struggles to bring the doctrine of our Church to his nouelties; he fals

Petr. Alfensius MS.

The passenger
had a bald pate,
a bonch on his
shoulder, his but-
tons flying open,
and his points
breaking in the
resistance, his
burst belly ap-
peared.

into that grosse error, that a certaine passenger once
did; who being come to a bridge, where custome
was demanded for knowne deformities, him selfe
being bald was required to lay downe the tribute
before he passed: But he contesting and gaine say-
ing that it was a blemish, by his strugling there ap-
peared greater blemishes to the Collector; for all
which he was faine to satisfie, before he could get
his passport. Iust so is the cause of *M. Montague*:
had he rested quiet with his former errors, this foule
skar had neuer beene descried, with many others,
that now are more apparent. But let vs heare him
in his owne words, *ὁ λόγος ὁ αὐτὸς δὲ αὐτὸν.*

Appeal. p. 51.

*Thirdly, God the Father founded his everlasting act
of Predestination, and resolved for it in the Man and
Mediator Christ, both for the purpose and performance.*

That predestination to life is the act of God the
Father, is expressly taught in our Article, and, be-
cause he is the first Person, it is given to him *origi-
nally*; who alone is the author of it, both founding
it and resolving for it in himselfe. This is the do-
ctrine of the Scriptures and of the Church of Eng-
land. But to deriue the Fathers purpose from the
Sonne as the fountaine and foundation of it, is the
vpstart doctrine of *Arminius*, and obruded vpon
our Church by *M. Montague* in his false analysis of
the 17. Article. The performance of the Fathers
act is in the Sonne; since what the Father purpo-
seth that he performeth in and by him; who, doing
nothing of himselfe in respect of his Father, cannot
possibly be imagined to be the ground- worke of
his Fathers act. It seemes this deepe *Rabbi* is still to
learne

learne in what order the Three Persons worke, or what of due must be given to each Person in respect of that order. We have sufficiently proved, that the Father is the first in the diuine cooperation, and hath the inchoation of euery worke given vnto him. Whence it necessarily followeth, that his act is from himselfe and cannot be founded in another. Euery building begins from the foundation; so that if Christ in predestination were to be thought on as the ground worke, then must all begin from him: which the *Arminians* driue hard at, and rely vpon as the maine supporter of their ruinous building. For if God purposed to elect none, till considered as beleeuers in Christ; then must the Father begin his election, after the Sonne hath performed his act: and so most preposterously the Sonne must begin to worke before the Father. But if they yeeld (as they ought to doe) that the Father begins our saluation according to his euermourning purpose, and that out of himselfe; and that the Son dispenseth the worke as the Father begins it: then at once they vndermine their owne basis, and the whole frame built thereon. For how can Christ be an vniuersall Mediator, (which they thence infer) if Christ working from the Father dispenseth that worke for no more than the Father begun it. How dare they forge an vniuersall impetration, and that according to decree, when the Father hauing chosen but some few out of mankind, delivers them into the hands of his Sonne to be saued by him? Againe, how derogatory it is both to the Father and the Son, when both combine together to sine,

and

and yet none may be saved, if salvation was no otherwise intended than man should accept of it? so that the act of Father and Sonne might be frustrated. What honour they here intend to the Almighty, I know not. It seemeth they imagine, that Father and Sonne having wrought for all in particular, more are like to be saved, if they leaue it in an indifferencie for man to apply this vniuersall impetration. But I verily beleue, if this were all, no man would be saved. Therefore the plot is surer, when God the Father determineth what number he will certainly and infallibly haue saved by his Sonne. Let men like *Sisyphus* force the stone vp the hill; yet it will haue his course and make their struing be in vaine. But of this point, enough before. In the close, I will refer the Reader to some places in *S. Augustine* concerning the Fathers election of Christ and his members; the Sonne chosen as the head, not of his Fathers election, but of his Fathers elect, who are also predestinated with him. *Aug. de bono perseu. 2. 24. De predest. sanct. l. 1. c. 15.*

CHAP. VI.

Of M^r. Montagues errors against the worke of the Spirit.

SECT. I.

HE that teacheth that Gods elect may fall away finally or totally from grace receined, is an Arminian, and holdeth against the doctrine of the Church of England:

But

But M. Montague teacheth that Gods elect may fall away finally and totally from grace received.

Therefore M. Montague is an Arminian, and holdeth against the doctrine of the Church of England.

The Heathen saith, he found no such diversitie betwene beast and beast, as difference betwene man and man. But that the same man should so far differ from himselfe, is strange and wonderfull. *Nihil potest esse aquabile, quod non à certâ ratione proficiscatur*: Nothing can beare it selfe even, which proceeds not from resolved reason. Although reason ties vs not alwaies to one pace, yet it euer appoints vs to walke in one path. Had this man trodden in some certaine tract, wee might more easily have surueied him in his naked Tenents, without looking behind the curtaine, which we will now draw aside as well as we can.

If to fall totally and not finally be Arminianisme, and so his conclusion; then therein he holdeth with Arminius &c. But because he is informed, that Arminius held abscession for ever, as well as intercession for a time, he is acquitted of Arminianisme, &c. *Hinc sitas, illinc causam dicis*. What? Have you forgotten what you auouch to be the doctrine of the Homily of falling from God, as also of the 16. Article? Good Sir recollect your selfe, and take notice of your owne words.

And yet further in the second part of this Homily, we are sent to a conclusion more ad oppositum; not only of totall lapse for a time; but also of finall separation and for ever. Which is also according to the doctrine expressed in the Articles. For he that saith a man may

Plut.

Appeal. p. 16,
17.

Plau.

Appeal. p. 33.

Pag. 36.

fall away and may recover. implieth withall that some men may fall away and not recover &c. And againe: Children baptized are in state of grace. yet all are not saved, &c. So that nothing is more plaine (except he meane to change his minde in euery page) then that he is an accomplished *Arminian*, which hee would as faine dissemble, as he is ready to be a promoter of his doctrine at every turne. I doubt not, but his writings change their face as often as euer *Achilles* his postures,

Ibid. w.

Had he sincerely without doubling haue spoken his minde, he might haply haue remoued this scruple. But sometimes disclaiming all communion with *Arminius*, sometimes confessing to be halfe of his minde, in the issue he proues to be his *in solido*:

Eccl. 4. 12.

71

like that vncleane creature, whose clouen hoofe diuides the dirt, yet still welters in it owne filth: the embleme of a wily Sophister, (as the *Egyptians* hieroglyphically deciphered him) who seeking to evade by double dealing and the maze of distinctions, neuerthelesse sticks fast in the mire of his owne fancies. He confesseth that *Christ* is euer heard in that he prayeth for; and because he prayed for *Peter*, therefore *Peter* could not fall finally and eternally. Now he cannot deny but *Christ* prayed for all the elect as giuen him of God; and therefore none of them can fall finally: and we haue formerly proued that *Christ* prayed as well for the act as the end: and therefore neither totally nor finally. I cast him further a threefold cord, which he will not easily breake.

App. p. 117.

Eccl. 4. 12.

Eccl. 4. 12.

breaker. 1 *Iob.* 3. 9. *He that is borne of God, sinneth not, that is, saith the Diatribist, (from whom M. Montague hath gleaned much of his antiquity) mortally or finally. So then no iustified man can finally be damned; but every reprobate is: for God predestinates his chosen only to life; and therefore no reprobate can be a iustified man. Ioyne we the next words: for his seed abideth in him. Words which most perplex the aduerse party, (as is acknowledged by Bellarmine) and are well interpreted by Oecumenius: Qui adoptatus est à Deo, hic nunquam languet, neque peccato ad mortem, neque peccato non ad mortem. Vbi enim sese tradidit semel inhabitanti se per adoptionem Christo, inaccessibleis permanet peccato. Neither will that serue the turne [as long as he continues the Sonne of God] for that crosseth the Apostles reason; because his seed remaineth in him; because he is borne of God. A sonne (saith our Sauour) abides in the house for euer. It is the Fathers good pleasure, that his sonnes being once made free be free for euer. A friend (saith Solomon) loueth at all times: much more such a Father as God is loueth his children euen in sicknesse as well as in health. Ἀσθέντοι, vnstable soules (such as Peter speaks of) may loue and hate with a breath: Amant tanquam ofuri, odio habent tanquā amaturi. But God (as the Prophet saith) beareth vp his children to old age, & euen to hoary haires will he carry them. He it is, that by his power keeps them through faith vnto saluation. If M. Montague would but heare his friends, and reuerence the truth they spake in the Synod of Dort; thus they declare themselues.*

Oecum. in *Iob.* 5.

Bell. de iust. 3. 15.

Ioh. 8. 35.

Pro. 17. 17.

2 *Pet.* 2. 14.

Isa. 46. 4.

1 *Pet.* 1. 5.

Appeal. p. 69.

Bern. in Septuag.
Scr. 7.

Perseuerantiam fideliū in fide non auersimus ab eorum libera arbitrio, sed ab eorum liberatore Christo. Something alwaies remaineth in them that be borne of God, whereby they cannot be diuided from him; depending more vpon the begetter, than vpon the begotten, the will of God than the will of man. Adde wee the second twist to this invincible cord: *Wee know that whosoever is borne of God, sinneth not: but he that is begotten of God, keepeth himselfe &c.* which Saint Bernard shall interpret for me. *Non peccat, inquit Apostolus, i. e. non permanet in peccato: quia conseruat eum aliquis, ut perire non possit, eo quia falli non potest generatio celestis: sine, non peccat, id est, tunc tunc est ac si non peccet, pro eo scilicet, quod non imputatur ei peccatum. Generatio enim celestis etiam in hac parte conseruat eum.* So that this keeping or safe custody ariseth from this heavenly birth; the Father not imputing those sinnes vnto his children, that he hath once forgiven them. The third testimonie, *1 Ioh. 5. 4. Whosoever is borne of God overcometh the world, &c.* Still wee see the Spirituall generation holds out, that nothing can disannull it. But what should I waste time in the prooffe of this, that so oft hath beene toucht in every linke of the chaine? I rather hasten to assoile those manifold doubts, which *M. Montagne* hath opposed against this so cleare a truth. And first for his Scriptures.

Sect.

Sect. 2.

Scriptures objected and answered.

Opinione sapius quam re laboramus. Most men are tormented with the conceit of things, not with things themselves. Of this set is *M. Montague*, in his large quotation of *Ezek. 18. 24, 26. and 33. 12, 13, 18.* *If the righteous turne away, &c.* Where there is nothing to trouble him but his private fancie; yet I wonder how that should molest him: for in his *Appeale* he chargeth vs for no ingenuous Readers, because wee would haue him deliuer that *assertiue*, which he meant but *suppositiue*; and like a nimble Lawyer he bids vs, *Put the case Peter fell*; a thing he saith, *published by him, but not deliuered* (a distinction like that of *Hardings, of not bread, & no bread*) *only supposed, related, and no more &c.* I cannot but maruell so learned a Disputer should moot no better; for doth not *Ezekiel* propound the commination conditionally, and by way of supposition? *Propositio conditionalis nihil ponit in esse.* Or peradventure hee hath mistaken his cue, and himselfe is turned informer; and would haue his silly Reader belecue that he speaks *ubiq. & in omnibus*, peremptorily, resolutely, conclusiue: *Therefore the righteous may lose his righteousness, abandon his faith, die in his sinne, and receiue the reward of his transgression in his auersion from God, hell fire.* But our answer is short. First, the words are a commination; and as wee haue formerly shewed out of *Chrysostome* and

Gagg. p. 59.

App. p. 14, 15.

Rejoyn. p. 163.

Theodoret, Denm minari ne minas inducat : minari tristitia, ne in nos tristitia inuehat, &c. It is a warning to the Elect to keepe them from falling, and serues the reprobate to leaue them inexcusable.

Secondly, the words are generally spoken to all in the bosome of the visible Church ; and therefore the worser part may fall away : & here once for all, I lay downe this rule, that in a body *uniuocall* there is the same reason of the whole and of the parts ; because they are both *Homogeneall* ; as one drop of water or sparke of fire, is as essentially fire and water, as the whole Ocean, or the whole element of fire. Thus the Catholike Church is the same in the whole and in all the parts ; and from hence we teach and beleue that the Catholike Church can neither in whole, nor in part fall from Christ, either totally or finally ; for this once granted, Christ should haue an imperfect body, and not be a Sauour of euery member. If the head were able to saue any member and would not, it were the heads fault. Christ then being both a liuing head, and a quickning head, will not suffer any of his members to die. But in an equiuocall body, where things of contrary nature receiue the same name, the case altereth ; and what is said of the whole, in regard of some part, may not be said from the whole of euery part. In regard of the Elect, the whole is said to be elect, called, sanctified : but this cannot be vnderstood of euery visible member, seeing there be many *goats with the sheepe, tares with wheat, foolish virgins with wise*. Saint Bernard witnesseth, that only the Elect are the true members of the Church ; (though *Bellarmino* doth not

not therein comply with him) and Saint *Augustine* affirms that the Church is in them that build vpon the rocke, and not vpon the sand. Now only those that build vpon the rocke haue the promise that hell gates shall not preuaile against them, *Matth. 16. 18.* Gregory saith, *Christ hath formed his Church of such Saints, as should abide with him for euer; and that according to the grace of prescience, and not according to the prescience of grace.* Saint *Augustine* will haue it to be the sealed fountaine, and enclosed garden, consisting of such as are Saints within &c. of whom there is not one that perisheth: *Aug. de cat. rud. cap. 11.* That gold that the Deuill can trample vpon as dirt, was neuer gold before God: *Greg. mor. l. 34. 13.* within the compasse of the Church, as God measureth it, are the Elect, not the reprobate, though they seeme to be within the limits of faith, *ibid. lib. 28. cap. 6.* The spirit of sanctification and renouation (saith Saint *Augustine*) is proper and peculiar to them that shall raigne with Christ for euer, not to aliens and strangers. By aliens he vnderstands such as shall neuer possesse the kingdome of Christ, though they haue beene baptized and made partakers of some common gifts of the Spirit, as *Simon Magus*, &c. These the same Father termes *bad humors*, which are properly no parts of the body, though for a time they haue residence in it, till they be purged out. By these testimonies it is cleare, that things spoken of the visible Church are not to be interpreted in the same sence of euery member. Hipocrites may fall away from their common graces: and that righteousness that they outwardly professe, being not inwardly rooted in their hearts,

Aug. de Vnit. Eccl. cap. 18.

Greg. in Cant. cap. 3.

August. cont. Don. 5. 27.

Apoc. 11. 1, 2.

August. de Vnit. Eccl. cap. 19.

In 1 Iob. tract. 3.

Greg. Mor. 3. 24.

Ibid. lib. 25. cap. 8.

Ibid. lib. 34. cap. 13.

Ibid. 8. 24.

hearts, may wholly be reiected by them. *Iustorum bona, quia ex corde incipiunt, usq; ad presentis vite terminum crescunt*: That goodnesse that springs from the heart holds out to the last. *Charitas in cordibus electorum inextinguibilis manet; unde dicitur; Ignis est iste perpetuus, qui nunquam deficiet ab altari*. Charity in the heart of Gods elect is not liable to extinction, but as the perpetuall fire, which can neuer faile from Gods Altar.

Neither doth that common obiection make against vs; *If the righteous forsake his hypocriticall righteousness*, he doth as he ought to doe, &c. for the profession of an Hypocrite is good, and that holinesse hee professeth outwardly before men is commendable. *Abahs* humiliation and *Ninemies* repentance are not without reward at Gods hand; yet not hearty: but the forsaking of these outward workes, and retaining their hypocrisie, makes them more abominable vnto God. So that the losse of outward righteousness with the continuing of secret hypocrisie, may iustly be threatned and punished. Thus Gregory, *Habitam sanctitatem ante oculos hominum amittere videntur*: They seeme to lose that holinesse they had before men. *Irrigati fructum non ferunt, sed sub colore viriditatis vacui in altum crescunt; in aqua quidem virides, sed tamen inanes crescunt*. Hypocritarum opera quia nequaquam sunt in oculis radicata, deficiunt; qui sine intentione certa cogitationis bona studuit agere, hac amittens, indicat se sine radice floruisse. Obedience in the Word is compared to fruit, and the doing of good workes, called the bringing forth of fruit. Now fruit comes of seed; and

and seed must first be receiued of the ground, before it can yeeld vs any corne. This seed is the Word, which being heard and receiued into the heart, doth spring forth againe in holinesse of life and conuersation. But the obedience of hypocrites, like wilde oats on the house top, groweth from it selfe, or from some light conception of that which is heard, and therefore withereth before it commeth to the reapers hand. Wherefore the Lord, in answer to a common prouerb in the house of *Israel* (of punishing the innocent children for the guilty parents) auoucheth that euery soule being his shall answer for it selfe, and shall haue his *teeth set an edge*, according to his own eating. They pressed God for ouer-strict iustice (the vsuall practise of hypocrites,) therefore to preuent occasion of complaint, God will vse them according to their deserts: they stood vpon the Law, God will let them haue law enough. *Va etiam laudabili vita hominum, si remota misericordia discutias eam:* Woe (saith Saint *Augustine*) to the best life, if God examine it without mercy. *Va nobis, si quod debeamus exegerit; va nobis, si quod debet, reddiderit,* saith *Arnobius*: Wo with vs, if either God exact what we owe him in dutie, or repay what he oweth vs in iustice. But well may they meet with this dealing at Gods hands, who so earnestly call for it: his owne, that know *his nature and propertie is to haue mercie*, stand vpon no such termes, but pray with the Prophet, that God would not enter into iudgement with them; and they speed the better, God alwayes casting their sinnes out of his remembrance.

Aug. Confes. & in Psal. 42.

Arnob. in Psal. 135.

The Prophet speakes of his righteousness, but *Paul* would not so be found of God, &c.

Psal. 144. 31

P

Thirdly,

Thirdly, the words are conditionall, *If the righteous turne, &c.* and therefore conclude nothing positiuely. So *Rom. 8. 13. If yee live after the flesh, yee shall die.* Which comminations are rather props to the godly, than proofes of their apostasie.

Gag. p. 159.

Matth. 12. 44. is abused, for want of applying the proposition to the reddition, *vers. 45. even so shall it be also to this wicked generation.* Logicke teacheth, that *in comparatis ficta arguunt fidemq; faciunt*, things fained and supposed may argue true things. *Luk. 19. 40. If these should hold their peace, the stones would immediately cry out.* *M. Montague* (I hope) will not hence inferre, that stones should speake. No sounder inference is the other, That because Christ supposeth a man possessed, dispossessed, and repossessed of Satan, (to illustrate the heavy iudgement that was shortly to seize on the *Jewes*) therefore there was such a man, that hee was in state of grace with God, being regenerate by faith, &c. This were to make similitudes run on all foure. This stumble might haue beene saued, had *M. Montague* but weighed the aime of Christ in this instance, *viz.* to show the *Jewes* ending to be worse than their beginning. God by his word had dislodged Satan, so that he did not tyrannize over them, as over other Nations that wanted that light: but now they had swept and garnished themselves for Satans reentry, their desolation was comming, the word should be removed, and their end should be wofull.

Gag. p. 159.

Luk. 8. 13. They on the rocke &c. were too hard to be conuerted. For God in his children takes
away

away the heart of stone, and giues them a heart of flesh. The rocke is no fit soile to sowe vpon; the seed cannot there be rooted. Indeed they are said, for a while to belecue, and such a faith (*Ioh. 2. 23, 24. 6. 64. 70.* Christ dares not trust, nay he calls it no faith, as we see in *Indas*. Thus many belecue in Christ, that are not beleued by him. He commits not himselfe vnto them in this case, as knowing they are false-hearted. The very text alledged by *M. Montague*, distinguisheth two sorts of men by two sorts of ground. The good ground and the bad ground must needs expresse such as are conuerted, and such as are vnconuerted: except *M. Montague* will make vs belecue, that men conuerted are not made good of God, endued with honest hearts, &c.

Ioh. 15. 2. Euery branch that beareth not fruit in me, &c. Had *M. Montague* proceeded to the next words, they would haue preuented this obiection: *Euery branch that beareth fruit, he purgeth it, that it may bring forth more fruit.* A plaine difference betwixt a dead branch, and a liuing branch, *vers. 6.* the one must needs be cast forth as a withered branch, and be burned. But we speake of the liuing members of Christ, that are purged of the Father to abound in good fruit. *Theophylact* interprets the place of purpose, of those alone, *Qui solum ac nudam fidei confessionem habent, & non per obseruationem mandatorum fructum ferunt:* which haue faith and no works: which *S. Iames* calleth a dead faith. *Cyril. in Ioh. l. 10. c. 24.* comes home to the same point of a faith without loue. So that

Gag. p. 160.

Theoph. in Ioh. 15.

Iam. 2. 17.

Mortuos palmites.

both hold these branches to be dead, which *M. Montagne* will haue iustified for good men.

Gag. p. 160.

2 Cor. 25. 7.

Matth. 24. 12. Because iniquitie shall be increased, the charity of many shall wax cold. Surely it was hot that groweth cold, &c. Answ. More hot than hearty. For hearty loue neuer falleth away, 1 Tim. 1. 5. 1 Cor. 13. 8. Inextinguibilis manet, saith Gregorie. The loue of many shall wax cold, not of all. God will haue some to loue him in the greatest overflowings of iniquitie. Vers. 24. False Christs shall arise, and shew great wonders, but shall not be able to preuaile against Gods elect. There may be a remission of their loue, without amission of of it. Apoc. 2. 4. Some degrees of that thou hadst are slaked, not the habit of that thou hast, extinguished; not thy loue absolutely, but thy first loue.

Gag. p. 160.

Rom. 11. 20, 21. Thou standest by faith, be not high-minded, but feare, &c. Feare is prescribed as an onely remedy against falling from God, and is opposite to pride, which alwaies goeth before a fall. This feare God putteth into the hearts of Gods elect, that they may not depart from him, Jer. 32. 39, 40. The reason why the Iewes were cut off was their infidelitie, which cannot be vnderstood of euery particular person: for v. 2. He did not cast off them which he foreknew, &c. Vers. 28. nor such as according to election were beloued for the Fathers sake.

Gag. p. 160.

1 Tim. 6. 20. Some haue erred concerning the faith. 1 Tim. 1. 18, 19. Holding faith and a good conscience, which some baning put away &c. S. Augustine distinguisheth

stinguisheth *inter fidem qua creditur & quâ creditur*; betwixt that faith which is beleeued, and that whereby we belecue. Some haue erred concerning the faith to be beleued, (because they wanted that faith whereby they should haue beleued it) professing the cleane contrary.

Aug. de trin. l. 23.

6. 2.

Lomb. l. 3. dist. 23.

1 Tim. 4. 1. *In the latter times some shall depart from the faith they ought to haue beleued, giuing heed to seducing spirits and doctrines of Devils. Gal. 1. 23. He preacheth the faith he once destroyed. Act. 6. 7. Tit. 1. 13.* This faith must be held in a pure conscience, 1 Tim. 3. 9. otherwise if it be held in a bare profession, this profession of it may suffer shipwrack. For there can be no sound faith, where there is no good conscience; and he that puts away the one will soone make an end of the other. And thus *Oecumenius* expounds the place: *Fides est circa dogmata, conscientia est circa conuersationem: quam conscientiam de rectè viuendo repellentes nonnulli &c. ubi enim quis reprobè vixerit, etiam circa fidem naufragium facit. Siquidem ne futurorum terrore crucientur, suo animo persuadere nituntur mendacia esse quacunque apud nos de resurrectione & iudicio dicuntur.* Where there is no conscionable liuing, there can be no sound beleeuing. Denie conscience in thy actions, and thou shalt soone denie faith in thy profession. The Apostle teacheth not that the true beleuer maketh shipwrack of his faith; or that a man of a pure conscience puts it away: but he instanceth in *Hymenæus* and *Alexander*, men of bad consciences, that fell away from the truth they once professed, 2 Tim. 2. 18.

Oecum. in 1 Tim. 1.

4. 14, 15. and this serues to answer his next place,
1 Tim. 4. 1.

Gag. p. 160.

Gal. 5. 4. *Yee are abolished from Christ, whosoever are iustified by the law ; yee are fallen from grace.* Dauid giues one definition of our righteousnesse, Rom. 4. 7, 8. And Moses giues another, Rom. 10. 5. both making a man formally iust, but in a different manner ; the first *in quality*, when there is found in him the perfect intrinsecall forme and inherent quality of iustice without all staine or spot; the other *in Law*, when there is no crime or accusation intended against him. He indeed that is formally iust in qualirie, is formally iust in law : but not euery one that is formally iust in law, is also formally iust in quality. For in this sense hee becomes iust by pardon and forgiuenesse, so that the law proceedeth no farther. But hee that stands to *Moses* description, abolisheth Christ, and holding inherent righteousnesse, casts off grace. For iustification in quality and absolution from crime cannot stand together. He that holds the one, denies the other, and this is the Apostles meaning which thwarts *M. Montague*, for making men properly iust in the quality of iustication. I might as well vrge him with falling from grace ; as hee any regenerate man, who dare not for all his holinesse stand to the rigor of the law, but counting all as nothing cleaueth close to the grace of God, not imputing his sinnes and imperfections, 2 Pet. 2. 20, 21. 22. False teachers and their followers are presupposed by *M. Montague* for true conuerts : because they are said to haue escaped the pollutions of the world, &c.

Gag. p. 160.

v. 18. οὐτως διαφυγόντες, *truly escaped* from them who liue in error. There is the benefit of the Gospell, which taught them so much knowledge of the truth, as to be able to put a reall difference betweene them and idolaters. Secondly, by meanes of this truth, they did likewise escape those foule pollutions, that blinded idolaters did liue and lie in. All this being granted, there is no conuicting prooffe that they were euer truly regenerate : no more than *Herod* was, who heard *Iohn* gladly and reformed many things. These being brought to the knowledge of the truth, auoided many heathenish and pagan errors, suppressed many enormous finnes ; yet neuerthelesse being not soundly turned to God, they returned backe *like dogges to their vomit & swine to their wallowing in the mire*. A sowe, well washt and drencht is the same creature for substance, though shee remaine cleane for a time : so these, outwardly washed in the eye of the world, were not in heart thoroughly cleansed from their secret impurities, as may appeare v. 17. *wells in appearance for refreshment, but wanting water and as clouds without raine, &c.*

Heb. 6. 4. It is impossible, that they which were once enlightened and haue tasted of the heavenly gift, &c. Gag. p. 161.
The words are conditionall, and therefore admit the same answer with that formerly giuen to that allegation, *Ezek. 18*. But lest *M. Montague* should mistrust our penury ; let him know that the Apostle speakes but of the illumination of the vnderstanding, and some taste of heavenly things in the affections, both which are attainable to hypocrites being

being vnconuerted. And here let *M. Montague* take heed, lest his totall and finall apostasie, or his totall only, draw him headlong into the errour of the *Novatians*. The text is cleare, that they that fall wholly from grace receiued *cannot possibly bee renewed againe vnto repentance, v. 6.* for a totall apostasie from the worke of the third Person is left without a remedy: and so the Article of our Church is crossed, that holds *a man sinning after baptisme may by the grace of God arise againe*; which cannot be interpreted of a totall apostasie from the worke of Gods Spirit: for whilest that continues to worke repentance, so long hee is not quite banished and exiled the heart of any man. Therefore the author of this epistle comforts the people of God against this sentence, *v. 9. We are perswaded better things of you, and things that accompany salvation, though we thus speake.* And here an end of *M. Montagues* Scriptures. Hee proposeth yet other formelesse and irresolute fancies (as hee termes them) taken from others, to be disputed and canuased. In the meane time it is no hard matter to iudge what he approueth, by his earnestnesse in the cause, and paines in the vndertaking.

Sect. 3.

Reasons, and Fathers, obiected and answered.

They that are sicke of the disease called by Physicians *Hyposphragma*, which is a suffusion of blood vnder the skinne, imagine that all things they see are of a bloody hue. So *M. Montague* hauing enu-
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red his sight to the *Arminian* cause, thinkes Scripture and reasons speakes plainly for the defence thereof. He calls these two ensuing arguments, their reasons ; when they might well be counted his owne. But let vs take them as they are.

Man is not likely in the state of grace to be of an higher alloy than Angells were in state of glory ; then Adam was in state of innocencie, &c. His reason from equalitie and conformitie opposeth the very nature of religion which *bindes man againe to God* with a stronger bond, than that of creation was. For faith is the perswasion of that which God the Father, Sonne, and Holy Ghost will doe for vs ; who are now kept by their power vnto saluation. It is a dishonour that redounds to Christ, whose members we are, and in whom we stand, not to be able to doe more for vs, than *Adam* for himselfe in paradise.

Gag. p. 161.

That God should leaue his children vpon euery disobedience, is to make him more vnnaturall to his owne children, than earthly parents are to theirs, when as *Tertullian* tells vs, *tam pater nemo, tam pius nemo*. But he comes in with mortall sinne ; and so indeed the demerit of euery sinne is death. But it is Gods act to iustifie, which mans act cannot cut off. *Adoptione dignatur, proprium sibi populum facit, regni sui demonstrat heredes per remissionem peccatorum, quam assequimur in Christo Iesu.* Our merit wee know daily, if God should deale with vs in iustice : but it is the same loue that preserved vs, that at the first recovered vs. *Non est iustus in terrâ, qui facit bonum & non peccat, ex quo vitio, non iustificabitur in conspectu Dei omnis uiuens.* *Paul* complained

Gag. p. 161.

Oecum. in Rö. 3.

Aug. epist. 29.

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ned that hee found the commandement vnto death, Rom. 7. 10. 17. 24. Tale ac tam magnum malum tantum quia inest quomodo non teneret in morte & pertraheret ad vltimam mortem, nisi vinculum eius (reatus) in illa, quæ est in baptismo, peccatorum omnium remissione saluaretur. Aug con. Iul. Pel. l. 6. c. 5. For though the guilt be taken from the sinner, yet is it not taken from the sinne that dwelleth in him, that it should not be mortall in it owne nature, which is not mortall to the regenerate being pardoned. We euer and anon forfeit our estate into the hands of our heauenly Father; but he takes not hold of our sinnes to disinherit vs, but most graciously inuites vs to come home vnto him, that he might haue mercy and forgiuenesse. His reasons from personall examples are already driuen to their issues. I come to answer those Fathers that I haue found, and he not mistaken in the quoting; and so draw on to his other proofes from our own established doctrine.

Ter. de pref. adv.
her.

Tertullian expounds himselfe, and opposeth *M. Montagne* (as I haue formerly declared.) His maine scope is to shew all men sinners, but Christ; and among sinners, none but hypocrites that of Christians turne Heretikes: *Neq̃ fideles, neq̃ prudentes, neq̃ vfitatos estimandos, quos heresis potuerint immutare; nemo Christianus, nisi qui ad finem perseuerauerit.* And againe, *Tu vides quousque oculos habes; sed oculi Domini alti: homo in faciem, Deus in prae cordia contemplantur: & ideo cognoscit Dominus qui sunt eius; & plantam, quam non plantauit, eradicat, & de primis nouissimos ostendit; & ventilabrum in manu portat*

portat ad purgandam aream suam : auolent quantum volent palea levis fidei quocunq; afflatu tentationum, eò purior massa frumenti in horrea Domini reponetur, &c. Where he plainly sheweth that they are light of beleefe, that are blowne away with euey pufte of temptation : but by such blasts the Lord makes cleane his floore, purging his wheat from such drosse and seum, as vsually associate themselves for a time with the godly.

Cyprian in Epist. 7. hath pregnant passages that make against M. Montague : *Nemo existimet bonos ab Ecclesiâ posse discedere : triticum non rapit ventus, nec arborem solidâ radice fundatam procella subuertit. Inanes palea tempestate iactantur. Inualida arbores turbinis incurfione enertuntur. Hos execratur & percutit Iohannes Apostolus, dicens, Ex nobis exierunt, sed non fuerunt ex nobis.* And againe speaking of those words, 1 Cor. 11. 19. *There must be heresies, he saith, Quibus ut probantur fideles, sic perfidi deteguntur.* So vpon Mark. 13. 12. *False Christs shall arise: Sicut ille Christus non est, quamuis fallat in nomine illius: ita nec Christianus videri potest, qui non permanet in euangelij eius & filij veritate.* And elsewhere he deliuers his minde fully for vs in those words of Peter, Lord to whom shall we goe. *Significans (inquit) & ostendens Ecclesiam qua in Christum credat, & qua semel id quod cognouerit teneat, nunquam ab eo omninò discedere; & eos esse Ecclesiam qui in domo Dei permanent. Plantationem verò plâtatam à Deo Patre non esse, quos vidimus non frumenti stabilitate solidari, sed tanquam paleas dissipantis inimici spiritu ventilari.* The words transcribed by you in Epist. 7. are spoken by way of

Cyp. Ep. 7. de Uni.
Eccl.

Cyp. Ep. 55. vulg. l.
1. epist. 3.

example to all Confessors, of whom he confesseth, many fell quite away; yet addeth in the seventh Epistle formerly cited, *Stat Confessorum pars maior & melior in fidei sua robore.* What conceit he had of *Salomon*, I am ignorant. His doctrine is plaine for their perseuerance that were once truly regenerated. *Saul* no question was an hypocrite: but *Salomon*, a true *Iedidjah*, was beloued of the Lord: and yet fell foulely, as himselfe had wofull experience; but that he lost wholly the grace and fauour of God, that *Cyprian* expresseth not. It is *M. Montagues* corrupting glosse.

Hier. adu. Pel. l. 2.

Nazianzen hath had his hearing already; and I wonder with what fore-head hee could alledge so great a Fathers testimony in such manifest words so directly against himselfe. *S. Hierome* is nothing to his purpose: for he instanceth in *S. Paul*, (*qua etiam Apostolo fortissime praelianti in futuro seculo reseruetur,*) and yet else-where speaking of those words, *Rom. 8. 38. For I am perswaded &c. Hac quippe non sunt verba eius, qui possit à fide & dilectione Christi aliquando discedere.* So that he neither denieth *Paul* perseuerance in grace, nor the assurance of it. Only whilest wee are in fight, wee liue vnder the hope of victory. Opposition hinders absolute certaintie, but takes it not away. We striue vnder strong hope, relying and depending vpon him, that hath promised to assist vs vnto the end.

That *S. Augustine* should be marshalled against vs, that hath so constantly fought vnder these colours; for my part I cannot but wonder. It cannot be denied, but he hath some such like passages as *M. Montague*

Montague relateth ; but seeing we are borne to quest and seeke after truth, and that this world is become a Schoole of inquisition, let vs run the fairest course we may. I need not tell you whose counsell it was, that a man should haue as much respect to the Advocate, as to the cause ; and if the Proctor were not quarrellsome, this matter might bee compromised and soone decided. *Credendum est quosdam de filiis perditionis non accepto dono perseuerandi usq̃ in finem,* &c. Some of the sonnes of perdition may begin to liue by faith, which worketh by charity ; and a while continue in that life, and afterward fall away, &c. *Sonnes of perdition* ; therefore not elect, *beginne to liue*, like the stony ground ; and therefore not conuerted.

Aug. de cor. & gra. 13.

Let *S. Augustine* speake for himselfe ; *They are called Disciples, Saints, faithfull, elect, children of God, regenerate, iustified, endued with faith, hope, and charity ; and are to be so called, euen as many as are baptized, and professe Christ : utcumq̃ fortasse non nisi fictè hoc sint, aut certè alio sine quàm esse debeant : Iudas carried the crosse on his backe, that he might carry the bagge in his hands : the sweetnesse, not of Gods loue shed into his heart, but of mans loue, shed into his hands, was that which allayed the sowrenesse of the crosse, and because these choking thornes lurke secretly in the heart, a man may euen put a fallacy vpon himselfe, and thinke he followeth Christ of loue, when his vnmortified lusts will be sure, occasions once ministred, to carry him cleane from Christ. Our Sauour said to some of his followers, yee seeke me because of the loanes ; and *S. Augustine* vpon those*

August. de bono pers. cap. 3.

in Psal. 118.

words, *Prou. 28. 29. of seeking and hating God*, saith thus: *In libro sapientia loquitur ipsa sapientia; querunt me mali, & non inueniunt, quia oderunt sapientiam. Quod quid est aliud, quàm oderunt me? Quomodo igitur dicuntur querere quod oderunt, nisi quòd non hoc sed aliud ibi querunt?*

Auth. op. imper. in Math. hom. 45. quicquid propter Deum fit, equaliter fit.

It hath euer beene truly said, *Whatsoever is done for Gods cause, is done equally*. As the Law, so obedience must be copulative; like linked friends, offend one, offend all. No maruaile then, if hypocrites liue well *inchoatiuè*, and not *perfectiue*, for how should they hold out to the end, that liue not so for the loue of vertue, or the end that shee propoundeth; but an end of their owne deuising. But yet further to cleare Saint *Augustine*, that he speaks of masked hypocrites and glozing professors, hee thus declares: *Populus Dei censentur omnes, qui Sacramenta eius portant: sed non omnes pertinent ad misericordiam Dei: propter ipsam speciem pietatis in populo Dei nominantur*. They are called Gods people for the shew of holinesse. And speaking of those words, *Ioh. 6. 66. Many of his disciples went backe; Non erant verè discipuli, quia non manserunt in verbo eius: secundum id quod ait, si manseritis in verbo meo, verè discipuli mei estis. Qui ergo non habuerunt perseuerantiam, sicut non verè discipuli, ita nec verè filij Dei etiam quando esse videbantur & ita vocabantur*. They were neither truly Christs disciples, nor truly the sonnes of God, euen then when they were so called and so seemed. *Appellamus ergo nos &c. & quia nos pie viuere cernimus &c.* Referring it wholly to vs, as we call them, and as they appeare.

August. in Psal. 47.

Aug. de cor. & gra. cap. 9.

Sed

Sed tunc verè sunt quod appellantur, si manserint in eo, propter quod sic appellantur. Si autem perseverantiam non habent, i. e. in eo quod ceperunt esse, non manent; non verè appellantur quod appellantur & non sunt: and so they are not the same to God, that they are to vs and to themselves. Simulato corde non intrant ecclesiam &c. The hearts of hypocrites often deceiue themselves: Demas and Alexander might in their owne thoughts heartily haue loued Paul and his cause. Alexander was very neere vnto Martyrdome, when he was violently dragged forth, and cast as a prey to the teeth of those raging Ephesians, yet afterward becomes a persecutor of Paul and his doctrine. Why they may doe that in their owne conceiued sincerity, which they act before God in hypocrisie, S. Augustine in the place before mentioned evidently sets it downe: In ista vita expectant felicitatem, ut feliciores sint in rebus terrenis, quam illi qui non colunt Deum &c. So that vnfaignedly they would serue God, because they would more vnfaignedly haue him prosper them in worldly things.

Aug. de cat. viid. c. 17.

Act. 19.

1 Tim. 1. 19, 20.

2 Tim. 4. 14, 15.

No perseuerance, no election, no vocation according to purpose, in S. Austins meaning: *Qui perseverantia non sunt, nec secundum propositum vocati sunt, ac per hoc nec electi; sed in eis vocati, de quibus dictum est, Multi vocati, & non in eis de quibus dictum est, Pauci verè electi: & tamen quis neget eos electos, cum credunt & baptizantur, & secundum Deum viuunt? They are not elect to God, which are accounted elect to vs. These (saith the same Father elsewhere) may haue such a gift, quod tenet & amittit.*

Aug. de cor. & gr. c. 7.

Aug. de bono pr-; sev. c. 6.

it potest : but perseuerance to the end, which is proper to Gods elect, *Multi possunt habere, nullus amittere. Neque metuendum est ne forte cum perseuerauerit homo usque in finem, aliqua in eo mala voluntas oriatur, ne perseueret usque in finem, &c.* Some gifts may be had and lost : but the gift of perseuerance, though many may haue it, yet none can lose it. God will not suffer his elect to fall into such contumacie & obstinacie of will, that they should be in feare of such a losse; for who dares say, *Deus dare non possit, quod à se posci impetrauit* : That God cannot giue which he hath commanded vs to aske ?

Voluntas humana (saith *Austin*) *non libertate gratiam, sed gratiâ potius consequitur libertatem.* Not such a liberty, as *Adam* had in the state of innocencie; of which *S. Augustine* speaks thus : *Dederat Deus primò homini adiutorium, per quod permanere posset, si vellet, ut autem vellet in eius reliquit arbitrio. Nam habere voluntatem inmutabiliter bonam, soli Deo coherent, saith Aquinas. Creatura autem natura exigit, ut quia non est summè bona, ideo voluntas eius non sit summè, i. incommutabiliter bona : sed talis quæ possit deficere vel non deficere.* But howsoeuer it stand with the will naturally, and howsoeuer God would haue it left in Creation to make tryall of its owne strength : yet *Sanctis per gratiam prædestinatis* (saith *Austine*) *non solum tale adiutorium datur, ut possint stare si velint, sed tale ut perseuerantia ipsa donetur : sic ut per hoc datum non nisi perseuerantes sint.* Here, *S. Augustine* giues *M. Montaigne* anti-quitie a check. What he hath taken from him, is neither well wrought nor hammered into his cause, but

*Aug. de cor. &
gr. c. 2.*

*Ib. c. 11.
Aquin. in q. dist.
q. de pro. ar. 4.*

*Aug. de cor. &
gr. c. 12.*

but forged vpon his owne anuile. *Ablatum medijs opus est incudibus istum.* May be, his humour was *plura transcribere, quàm credi speraret*; not fearing any shock or free encounter. Can he not be sufficiently generous, in the ambition of a transcendent antiquary, and in balking our moderne by-paths: but hee must iniuriously serue vs with the musty bread and counterfeit trash of the *Gibeonites*: and in stead of reaching out his armes, stretch forth his clawes to bring in authorities with bloudy scratchings, *obtorto collo & auersis plarumq; vestigijs*?

His next quotation is rather for assurance, than perseuerance; bringing in the weaker to ouerthrow the stronger. Our certainty of standing is not so great in our apprehension, as in Gods predestination. Temptations much eclipse our light, and often amaze vs in the combat, that we hardly gaine the conquest. *S. Hierom* formerly told vs of a most valiant warrior, yet not free from all doubt and difficultie. And *S. Augustine* brings in the great Apostle as buffeted and beaten downe, lest hee should grow too secure; and plainly sheweth, that the number of the elect be most certaine, though *propter utilitatem secreti*, God would not haue it so certaine to vs. *Si manseritis in me, dicente illo qui illos utiq; sciebat mansuros.* Christ knew who would abide in him, yet he propounds it conditionally, lest they should presume and grow carelesse in the meanes. *Qua presumptio non expedit, ubi superbiam possit generare securitas.* Otherwise this learned Father opposeth not the certainty of saluation. *Donec ad Christi gratiam quâ piè creditur perueni-*

*Aug. de Cor. & Græ
c. 13.*

R

rent,

rent, deinceps iam securi nunquam se ab illo esse casuros, &c. Grace and godlinesse secure vs, but not pride and presumption. *Adherente misericordiâ siue cùm conuertuntur, siue cùm praeliantur, siue cùm coronantur* &c. It is Gods mercy that both in life and death doth ascertain vs of our happinesse. See Pauls assurance, *Rom. 8. 35. Who shall separate us from the loue of Christ? Shall tribulation, or distresse, or persecution, &c. Sic dicit omnis anima (inquit Origenes) qui se cognoscit inseparabilem esse à Christo, &c. Sed quid si patientiâ ipsâ non durabimus? Respondet Augustinus; Imo planè durabimus, quoniam adiutor noster & susceptor ipse est. Fidelis enim Deus, qui non sinit nos tentari, &c.* Euery soule (saith Origen) may speake as Paul did, that hath his inseparable vnion with Christ. If it be replied; What if we patiently hold not out? *S. Augustine* answers; Yes we shall, because God is our helper and vnder-taker. *S. Ambrose* ioynes with him, in *1 Cor. c. 10.* and in *maiolem cautelam*, view these texts, *Rom. 9. 33. 10. 11. Ioel 2. 32. 1 Ioh. 5. 13.* I conclude with *S. Augustines* words: *Sape tentatio in corde electorū lumen iustitiæ abscondit, sed non interimit: & quasi ad pallorem trepidationis pertrahit, sed funditus non extinguit.* Temptations obscure the light of grace, but not wholly quench it; they may appale the face of the godly, not kill their hearts. Nay hee speaks further of their very sinnes, which wound them worst; *Vnde humiliores filij Dei redeunt atque doctiores:* they worke together with the rest for their good.

Orig. in Matth.
tract. 7.

Aug. in Ps. 32.
Conc. 2.
1 Cor. 10. 3.

De Corr. & Gr.
l. 8. c. 6.

Greg. sup. Ezek.
Hom. 5.

Gregory is next alledged; but (as I conceiue) to
as

as small purpose : whom we haue often heard to
giue his voice to vs in this point. *In Sanctorum cor-
dibus secundum quasdam virtutes semper manere
Spiritus, secundum quasdam recessurum venire, &
uenturum recedere &c.* as *Sampsons* fortitude &c.
So that in the godly the motions of Gods Spirit are
not alwaies the same: they may lose some degrees
of innocency of life, some degrees of the working
and efficacie of Gods Spirit; their communion
with Christ may be lessened, though their vnion
cannot be dissolued. Their faith may be weakned,
*quoad sensum, gradum, actum, doctrinam, & media
doctrina.* *Tertullian* sheweth this manifestly in *Pe-
ter: Petrus in lapsu gradum fidei remisit, actum in-
termisit, habitum non amisit: motumq; fuit in eo spi-
ritualis vite robur, non amotum; concussum, non ex-
cussum.* Notwithstanding the faithfull cannot fall
from their election to eternall life, *Ioh. 10. 29.* for
that were to cut off Gods act, which no man or de-
uill shall euer be able to doe. They cannot lose that
fauour of God, that once he hath shewed in the
remission of their sins, *Isa. 43. 25* for that were to
make God a liar, that hath promised to remember
them no more. They cannot lose the seed of sa-
uing grace. *1 Ioh. 3. 9.* that were to make the im-
mortall seed of a corruptible nature. They can-
not be cut off from their vnion with Christ, *Ioh. 17.
22, 23, 26.* that were to euacuate the redemption
and intercession of Christ, and to depriue the head
of his members, &c. Thus from his Gag, I come
to his Appeale.

*Text. de Eug. in
Pers.*

Where againe this Mustermaster rangeth against

vs the tenet of antiquitie; for the which he saith hee cannot be challenged. *Mihi quidem laudabiliora videntur omnia, quæ sine venditione & sine populo teste fiunt.* All things seeme to me more commendable (saith the Orator) that are performed without affected ostentation and the witnesse of the people: I doubt not, but these brags are purposely produced rather in *pompam* or *terrorem*, than in *pugnam*.

Pers.

Appeal. p. 27.

— *Dare pondus idonea fumo.*

Aug. de bono pers.
cap. 1.

Greg. Mor. lib. 31.
cap. 12. Locustarum
salus.

Aug. lib. de can. no.

Hier. epist. ad Eur.

Saint August. de bono Pers. c. 6, 13. hath nothing of that which you haue written. *De corr. & grat cap. 5, 13.* there is something sounding that way: *Videtur sanè, non affirmantur modò:* Saint Augustine is already cleared, to speake often of men regenerate and iustified, as they are in the eyes of the Church. He calls them *Sons of perdition*, not hauing the gift of perseuerance; and therefore could bee none of Gods elect, whose propertie it is to perseuere. They are further said but *to begin to line*, whereas S. Augustine teacheth, it is *no great matter to begin well and not to hold on*. This is but to giue a blaze like a Meteor, and suddenly to vanish without heat or life: or like a *straw fire*, after a flash or two, to goe out in smoake and smother; to flirt vp like a *Locust* (saith Gregory) and presently to fall to the earth againe. *Minimè certè bonus est qui melior esse non vult*, saith Bernard, *Epist. 9. 1.* Good he cannot be, that will not be better. *Si dixeris, sufficit, perijsti:* Say but once thou art good enough, and Saint Augustine will pronounce thee bad enough. *Non queruntur* (quoth Hierome) *in Christianis initia, sed finis. Fides non accepta, sed custodita vinificat.* So saith that worthy Father

ther

ther and blessed Martyr Cyprian. I cannot perswade my selfe, that *Prosper*, who was so diligent a scholar of Saint *Augustine*, *ipsa Augustini fimbria* (which one applied to *Galen*, for his borrowing of *Hippocrates*) should speake any thing in your behalfe: and suppose he did, hee may very well admit the same answer, we haue already giuen his Master. I might waste more time in answering your bare quotations and naked references to whole books and volumes, to finde out your proofes. But I am not ashamed, to professe, I could not attaine to the sight of diuers. *Miramur ex interuallo fallentia*: We wonder at those things that deceiue by distance; for our sight doth often represent vs with strange images a farre off, which vanish in approching nearer. But in the issue, admiration, which was the ground, brings forth inquisition in the progresse, and ignorance in the end. I will once more cleare my eyes, and looke what great matter you haue effected for your cause, out of the Articles, Homilies, and Lyturgie of our Church.

Sect. 4.

The Homilies objected and answered.

I argue as followeth, &c. I wonder what the man means to do with this strange Syllogisme. We grant all, yet assent not to his *tenet*. Antiquitie is not for him, neither shall he euer make it good *obsignatis tabulis*, that the Church of *England* is of his minde. Let him neuer aske the question, *Haue you Subscribed?* nor conclude, *You haue forfeited your Spirituall*

Appeal. p. 28.

promotiōs, & are deprived ipso facto. For we haue subscribed, read, maintained, and will maintaine against him or any other, the Articles of our Church. *M. Montagne* tells vs, that he hath often subscribed; and so vndoubtedly enioyes the more fauours from his Mother. We are well content with our little, and professe to seeke no more. The Church cannot bestow more vpon vs, than that wee may enioy the treasure of her Truth; of the which we are as conetous as *M. Montagne* can be. Wee will tell neither the one nor the other, *Nemo militat proprijs stipendijs*: We haue our reward that we liue and breath in the open profession of the Gospell. But come we to a nearer issue.

Appeal. p. 30.

Hee auoucheth the Article speakes of iustified men: We answer, It speakes of men Baptized, and so iustified in the eye of the Church; and so our Article agreeth with Antiquity, but not with *M. Montagne*, that will haue them alwaies truly iustified before God, and that according to the grace of predestination, &c. It speaks of grace receiued; of which Saint *Augustine* distinguisheth, *De bono pers. cap. 6.* some grace, *Teneri & amitti potest*: other some, *Multi eam possunt habere, nullus amittere*: Of both these the baptized are diuersly possessed, *De corr. & gr. 13.* *Quosdam regenerauit in Christo, quibus fidem, spem, dilectionem dedit, non dat perseverantiam*: All that are baptized are to be held regenerate, but not elect, because they want the grace of perseuerance, which is giuen to all that are chosen of God: If any fall away wholly from the grace of God receiued, *S. Augustine* bids vs conclude peremptorily, that they

*Bern. Ep. 129. Sola
perseuerantia me-
retur vris gloriam
coronari virtuti-
bus.*

they were neuer of the number of Gods Elect. *They went out from vs, but they were not of vs; for if they had beene of vs, they would no doubt haue continued with vs: but they went out, that they might be made manifest, that they were not all of vs.* It was not therefore manifest before; and so the Church reputed them for beleeuers, regenerate, elect, &c. 1 Ioh 2 19.

Now he commeth to his capitall letters, *THEY may fall away, depart from that state which once they had, &c.* This wracks the Article beyond the words. It teacheth, *they may depart from grace, and so fall into sinne, and by the grace of God arise againe, and amend their liues.* Your totall Apostacie from God the Father, Sonne, and Holy Ghost, hath no shelter here; for such a fall is without repentance, *Heb. 6. 6.* Our Article is purposely against the error of the *Novatians*, rigorous men that denied repentance to lapsed Christians after Baptisme: (which minde *M. Montague* must needs be of, if he hold a totall Apostacie from the grace of the Holy Ghost:) a desperate doctrine, and fatall to fearefull consciences; to thinke, when they haue committed sinne, they are quite cut off from Gods mercy. To such a *Novatian*, I answer in the words of *Constantine* to *Acesius*, Socr. 1. 7.
κλίμακα καὶ ἀναβῆναι μὴ δύναται. If yee misse but one step of your owne ladder, yee fall irrecoverably. But we (in the words of the Apostle) perswade such as sinne of infirmitie, that better things doe accompany them, and such as pertaine to saluation. Wee teach with *Greg. Mor. 25. 11. Aug. in Psal. 118. Conc. 3. 9. Orig. in Psal. 139. Hom. 2. Ambros. in Eph. 6. Aug. Ench. 64. Greg. Expo. in 1 Reg. lib. 6. cap. 2. Script. 1 Ioh. 3. 7. Mat.* Heb. 6. 9.

Mat. 7. 23. *Psal.* 133. 5, 6. 59. 6. 92. 9. 66. 18.
Iob 34. 22. *Mat.* 13. 40. *Is.* 32. 6. 10. 8. 34. *Rom.* 6.
 16. 2 *Pet.* 2. 13. 1 *Jo.* 2. 1, 2. &c. that there is a
 great latitude of difference, betweene sinners and
 sinners, finnes and finnes, falls and falls. And I
 professe, against a totall fall from all the three per-
 sons, I know no remedy in Scriptures. If sin, as in it
 own act it cuts a man off iustly frō God, cut off al-
 so the act of the three persons, I see no remedy for
 the desperate sinner but desperation. But I haue
 formerly shewed, that the Church of England
 hath interpreted this Article, neither totally nor
 finally, &c. Nothing is so supple, and wandering,
 as mans vnderstanding; like *Theramenes shooe, fit*
for all feet. But it is well our Church hath fixed
 bondaries to limit our liberty: it cannot bee so
 free for *M. Montague* to take it literally as he mea-
 neth it; the letter will not sound to his sense.

For the *Homilies*, he sets a deepe obligation vp-
 on them: *They were composed and published in King*
Edwards time, approned and iustified by Parliament in
Queene Elizabeths dayes, authorized againe of late and
to be read in Churches. Is it possible, this man should
 blow hot & cold with one breath? He doth not so
 highly prize them to make good his owne argu-
 ment, but he as much sleights them in his answer,
Appeale chap. 23. there they fit not his turne, neither
 doe they here afford him that succour hee seekes
 for.

Appeal. p. 32. The title of the *Homilie* alledged by him is cor-
 rupted: *of falling away from God.* Hee makes these
 words a sufficient warrant for his conceit. *Chryso-*
stom

chryf. hom. 83
in Mat.

Some found something in the word *ἐκκλῆσις*, to defend Peter in his fall from falling quite away : so might we in the Homily, if the title were not falsified, which is no more but, *of falling from God*. Good Sir, what made you adde the word, *away*, but that you desired to force it beyond it reach, to speake for you? Is not this, to die the course cloth of your errours in the fine colours of truth : What meane you by your second tricke of subtraction, to geld the sentence of these words ? *If they behold it as they ought*. Are you not taken in your owne net ? hiding the passages that make against you, and setting the rest in open view ? Some in the visible Church behold the face of Gods mercie in Christ truly and sincerely, others in hypocrisie and dissimulation. The one are transformed into the Gospell, and so made partakers of that heavenly light and of the holy Spirit, that they are fashioned unto Christ in all goodnesse requisite to the children of God : others being inlightned, not thoroughly changed, afterwards grow negligent, unthankfull, order not their lives according to Christs doctrine and example and to the setting forth of his glory : and from these iustly may the word of the kingdome bee taken, whereby hee should haue reigned in them, because they bring not forth the fruit he looked for. Yee these undoubtedly shall no longer be gouerned by Gods Holy Spirit, they shall bee put from the grace and benefit they once receiued and should ener haue enioyed in Christ : they shall be deprived of the heavenly light and life which they had in Christ while they abode in him : they shall bee giuen vp vnto the power of the Denill, who beareth rule in all that

S

are

are castawaies from God, as in Saul and Iudas.

Aug. con. Iul. Pel.
5. 3.

Act. 11. 18.

Aug. de bap. con.
Don. 5. 28.

Ibid. c. 27.

Aug. de cor. & gr.
c. 9.

Appeal. p. 36.

This I suppose is consonant to scriptures and antiquity, and commeth farre short of *M. Montagues* meaning, that would shuffle altogether without distinction. *Saint Augustine* speaking of castawaies, saith thus, *Istorum neminem adducit Deus ad penitentiam salubrem & spiritualem, qua homo in Christo reconciliatur Deo, sine longiore illis patientiam sine handimparem prebeat*: God giues not to these repentance vnto life, whereby they are reconciled vnto God in Christ, whether they enioy a longer or equall patience with the elect. *Hoc quod in Ecclesia dicitur intus & foris in corde non in corpore cogitandum est*. All men are not that in heart to God, which corporally and externallly they appeare to man, they onely are Gods, *Qui intrinsecus & in occulto intus sunt*: which intrinsically and in secret are his within, or as the *Homilie* expresseth it, *which behold his face of mercy in Christ Iesus, as they ought to doe. Not he that commendeth himselfe is approved, but whom the Lord approveth. He it is that knoweth the thoughts of the wise, that they are but vaine*. *Filios Dei quosdam esse Deo qui non sunt nobis, & quosdam esse, qui propter susceptam vel temporaliter gratiam filij Dei dicuntur a nobis, nec sunt tamen Deo*. This is a temporall fauour, that many receiue, who liue within the confines of the Church, and most vnthankefully abuse the same.

It is one of *M. Montagues* stout proofes for apostasie, which (as I conceiue) is taken out of *Saint Bernard*, *Epist. 42.* for he leaues vs to coniecture of his vnanimous consent of Fathers out of long and large

large tractates. I deny not but I finde in the Epistle specified, that some doe *recedere a fide*, which he affirmes of those *Qui ad tempus credunt*; and sets downe this as a reason of their Apostasie, *quia ad tempus credunt & radices non habent: fides enim ficta, non uina demonum fides*. But more distinctly we returne him these foure answers.

First the *Homilie* speakes of the visible Church, & therefore is not to be construed in the same sense of all. Secondly it speakes with limitation and distinction: *Some behold the face of Gods mercy aright*; others not as *they ought to doe*. The one may fall quite away, the other being transformed, can neuer be wholly deformed by Satan: Some seedes of Gods grace and remainders of his image abide with them for euer. Thirdly the *Homilie* speakes conditionally; *If they afterwards, &c.* and so concludes nothing positiuely and determinately. Fourthly, it speakes of Gods dreadfull countenance appearing in plagues, sword, famine, and such like temporall punishments, wherewith the elect may be chastened as well as others, *That they may not for euer be condemned with the wicked*. And thus may *Saint Basil Epist. ad chil.* be vnderstood: *Si declinauerit iustus & deliquerit, non amplius memor &c.* Instancing in *Moses*, who was excluded the land of *Canaan*, was but a temporall iudgement.

Hom. 2. part of the Sermon of cert iine places of Scripture, p. 150. though the Godly doe fall yet they walke not on purposely in sinne, they stand not still to continue and tarry in sinne, they sit not down like careless men without all feare of Gods iust punishment for sinne through Gods great grace and infinite mercy they rise againe, and fight against sinne &c.

As for his prooffe out of the booke of *Common Prayer*, I wil answer it in a section by it self, because out of his small charitie he iudgeth vs to make no other vse of it, but to oppose and cauill at, *Nihil sapientia odiosius acumine nimio*: This man will needs

bee too witty, diuining into the deepest secrets of other mens hearts, and telling them what they neuer thought. Yet should he not accuse any, vnlesse he were spotlesse himselfe. For whilest hee is so hot in defence of religious seruice, in a kinde of extasie he lets fall and drops in a peece of his owne deuotion, mending it with his owne inspired glosse.

Sect. 5.

Obiections out of the booke of Common Prayer answered.

The childe being borne in originall sinne and in the wrath of God, is now by this lauer of regeneration of Baptisme receined into the number of the children of God, and heires of everlasting life. For our Lord Iesus Christ doth not deny his grace and mercy vnto such infants, but most louingly doth call them vnto him, as the Holy Gospell doth wnesse to our comfort on this wise. In the forme of priuile Baptisme.

That he hath embraced him with the armes of his mercy, that he hath giuen vnto him everlasting life, and made him partaker of his eternall Kingdome. We must not doubt but earnestly beleewe this. Ibidem.

And that no man shall thinke that any detriment shall come to children by deferring of their confirmation, he shall know for a truth, that it is certaine by Gods word, that children being baptized haue all things necessary to saluation. The same may be seene in the answer to the second question in the Churchs catechisme.

These

These are the several places vpon which *M. Montaigne* would build his falling from grace: to which before I shape or cut out an answer, it will not be impertinent briefly to premise somewhat of the nature, efficacy, and necessity of Baptisme, that so *M. Montaigne* may perceiue, how we neither ascribe too little to that which hath so great vertue, nor yet allow more than God hath bestowed vpon it. And to deriue that power vnto it that belongs vnto God only, or to make it the cause of grace merely of the work done, actiuelly, by a vertue resigned vnto it, which is necessarily & inseparably coupled with it, is to imagine some greater dignity in it, then can well be imagined in a Sacrament. So to deprive it from being a visible and palpable word, a scale of righteousness, a signe not only signifying but exhibiting the grace that it represents, is to thinke more meanly of it than it doth deserve. In both these there is a manifest error and an equall hazard of the truth: and what *Epiphanius* said in another case, the same may I apply to Baptisme: *Par detrimentum de pa religione affertur illi qui vilem Baptismum habent, et illi qui ultra fac eius gloriam adaugent.* Both which inconueniences that I may the better auoid, I will touch all that may be verified of it in these two propositions, deciding in the negative what it is not, and shewing in the affirmative what it is.

First then Baptisme is no principall efficient cause of faith, iustification, regeneration, nor yet a physcally instrument of mans conuersion working by any inherent qualitie, euen more producing the

the effect, vnlesse some hindrance interuene. Baptisme (I say) is no primary cause of grace, which nothing can cause but God, grace being a participation of the diuine nature: who as he was the author of the institution, so is he the author of the benefit which accretueth and ariseth from the partaking of it. I confesse it may be called an instrumentall cause which worketh only by the motion which it hath from God as the principall and first agent. But it is no such agent cause which worketh by the owne vertue and power, which is proper to God alone. *Non enim ista tribuunt, quod per ista tribuitur*, (saith *Hugo* of the Sacraments.) They are but as pens without inke, and conduits without water, except God conuey it vnto them, and make them *canales gratia*. And to speake in the words of the same *Hugo*, *They are but vessels of grace, which cure not themselves, no more than glasses doe the sicke, but the potion contained in them*. And to instance in Baptisme more particularly; it containeth not in it selfe any such vitall force or efficacie, that grace should be necessarily tied euer to the externall Sacrament, because man giueth the one, and God giueth the other, and though the vse be in our hands, yet the effect is his. And as the signe and the thing signified in Baptisme are not vnited by any reall or physicall vnion, but only mystically and sacramentally by Gods owne institution: so the vnion that is made betwixt faith and the thing signified is not physicall but spirituall, not proceeding from any naturall or supernaturall quality therein, but from the only will of God,

God, who is pleased to impart that blessing in the use of Baptisme to some, which he denieth vnto others. For all receiue not the grace of God, which receiue the Sacraments of his grace: which is not only true of the Lords Supper, whereof *Iudas* is an example, who (as *S. Augustine* saith) *Manducabat panem Domini*, not *panem Dominum*: but of Baptisme also, wherein though many be dipped, yet they are not all regenerated, no more then they were all circumcised in the Spirit that were circumcised in the flesh, or they *Israel*, which were of *Israel*, there being a *circumcision in the letter and in the Spirit*, a *lew outward*, and one that was within, as the Apostle distinguisheth them *Rom. 2.* plainly discovering that they went not alwaies together.

Yea *Ismael* was circumcised, yet he was none of the children of promise. And lest exception should be taken against him for being the sonne of the bond-woman, know that *Esa* who came of the promised seed, who lay in the same wombe with *Jacob*, was brought vp in the familie of *Isaak*, (which was the Church of God) marked also with the same Sacrament of Circumcision, had not for all this the foreskin of his heart circumcised. Which is also the case of many that are admitted into the visible Church by the doore of Baptisme, as *S. Augustine* laieth downe the comparison. *Nam sicut ille ex legitimâ matre natus gratiam superbè spreuit, & reprobatus est: ita qui in verâ Ecclesiâ baptizantur, & gratiam Dei non amplectuntur, cum Esau reijciuntur.* *Aug. de Baptis. cont. Donat. lib. 10.*

cap. 10. If it be replied that *Esau* obtained true saving grace in his Circumcision, as all that are baptized doe in Baptisme, which they afterward lose through negligence, or wilfully abandon by contempt. I answer concerning *Esau*, that he did never belong to the covenant of Grace, neither could he, because God hated him from all eternitie, before he had done either good or euill: and it is impossible that hee who was hated of God should be the child of God, since that it is his loue which makes vs his children, or that God should haue the loue of *complacencie* towards him (as he hath in all that are actually called and truly iustified) to whom he neuer vouchsafed the loue of *beneuolence* in his Election, but declares the contrary, that he hated him: whose hatred (I meane in *Pauls* sense, the deniall of the grace of Election) is as constant as his loue, hating whom once he so hated vnto the end: and as his gifts, so the deniall of his gift is without repentance. The like may be said of many that are baptized (for Baptisme and circumcision are all one in substance, and differ onely in their rites which were diuers, and in the references to their object) that they are not incorporate members into the mysticall body of Christ, and if they were, they should so continue, for that Christs body cannot be made mytilate and imperfect, and the Church which is his fulnesse cannot be more empty at one time than at another. And that all who participate of *Baptismus fluminis*, of the outward Baptisme, are not baptized *Baptismus fluminis* with the Holy Ghost, may be demonstrated by a twofold reason. The

The first is taken from Gods will, who hath not elected all, and therefore will not regenerate all. That he hath not elected all, it is cleare from the nature of election, which alwaies implieth a refusal, and a passing by of some, and himselfe is peremptory with vs, *That he will haue mercy on whom he will haue mercy, and whom he will he hardneth,* Rom. 9. 18. And hauing denied to some the grace of election, Baptisme vnto such cannot grow auaileable. For as in causes, so in meanes that are subordinate, the latter euermore presupposeth the former, especially if the vertue and efficacie of the one dependeth vpon the other. And though (as the Schoole speaks) *Deus non propter hoc vult hoc*, because nothing can be the end or motiue cause of Gods act but himselfe: *Vult tamē hoc esse propter hoc*, and so he ordaines election to goe before baptisme or iustification, and this to be a subseruient meanes for the effecting of that, which was before determined. So saith the Apostle, *Act. 13. 48. As many as were ordained vnto eternall life beleeued.* Did all beleue? No, but as many as were ordained. And why did these beleue rather than other? The reason is insinuated in the former words, in as much as they were *preordained*. Well then some of them did not beleue, and yet we may probably coniecture, that they might be baptised: and suppose they were not, if it had beene conferred vpon them, I demand whether it had beene of force to ingenerate faith in those that were not chosen: which to affirme is to contradict the plaine text. *As many*, that is, all those and only those beleued.

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The second reason is fetched from the nature of Baptisme, considered in it selfe, which as it is no cause of grace (in the sense declared) grace being rather a concomitant than effect of it: so if it were granted, it cannot be esteemed but as a secundarie, which doth alwaies *agere in virtute prima*. And this vertue as it is independent both in regard of Gods power, which is not tied to the vse of it, according to that of Lombard, *Deus suam potentiam sacramentis non alligavit. Lib. 4. sent. distin. 4.* and of Gerson. *Serm. de Natiuit. Virgin. Conf. 2. Posit pueros nondum natos extra uterum, intus sanctificare gratia sua baptismo.* And of his will likewise for to saue without it, as S. Augustine plainly teacheth vpon *Leuiticus. Inuisibilem sanctificationem quibusdam profuisse sine visibilibus sacramentis:* and againe in the 8. booke *De Ciuit. Dei. Baptismus inuisibiliter ministratur, quem non contemptus religionis, sed terminus necessitatis excludit.* Which made S. Ambrose affirme confidently of *Valerian* who died vn baptized, yet had it in vowe, that he was blessed in heauen. As this vertue of God (I say) is independent, so it is free to accompany or not accompany Baptisme with the operation of the Spirit, which bloweth where and when it listeth. And as it was an act of his meere good pleasure to single out Baptisme as a meanes appointed by him for our saluation: so it respects and concernes his will alone to actuate and enlue it with his grace, and to *move vpon these waters by his Spirit*, as he did in the Creation, that they may be made effectuell. And as it is but an ordinary meanes, and nothing can hinder him from
working

working sometimes without it: so it is but an outward meanes, and nothing can constrain him to worke necessarily and inseparably by it. God then is no naturall agent which alwaies communicates his vertue and his influence, nor Baptisme any naturall instrument, which worketh by any inbred power or after an vniforme manner, but hath it voluntarily deriued and dispensed, seruing to wash away the filthinesse of the flesh in some, and to purge the consciences of others from dead works, that they may serue the liuing God.

So that Baptisme is no waies necessary in regard of God, nor of absolute necessitie vnto the end, * saue onely in ordinary vse of the meanes. For some things concurre to mans saluation with the necessitie of causes, other with the necessitie of meanes. And as there are outward and inward meanes, so amongst these there is an absolute and a conditionall necessitie. The Spirit is an inward cause absolutely necessarie to regeneration. Regeneration is an inward meanes absolutely necessarie to eternall life: and Baptisme is an outward meanes, both in regard of our dutie and our knowledge, necessarie vnto both, who haue for the vse of it Gods expresse commandement, and for the effect Gods most gracious promise, who hath therefore vnited beleeuing and being baptised, *Mar. 16. 16.* because the grace of Baptisme doth so farre depend vpon the very outward Sacrament, that God will haue it embraced as a necessarie, powerfull, and the ordinarie meanes, whereby we receiue the same, and without obedience to the one, there is of the other no

* *Apud Thessalos more positum fuit, ut diebus festis Paschatis duntaxat baptizarentur, ob quam causam omnes paucis duntaxat exceptis alijs, baptismo mori b. n. tur. Socrat. lib. 4. cap. 21.*

apparent assurance. And though it be in the power of God to save without it, who may dispence with his owne institution, yet it is not in the power of man (as *Hugo* speaks, *De Sacram. lib. 1. cap. 5.*) without it to come to saluation. For Baptisme is the doore of our actuall entrance into Gods house, the Sacrament of regeneration, the effectuall meanes of our initiation and ingrafting into Christ, and of our communion and societie with the faithfull. Which royal prerogatives and many more, though they appertaine to some onely in a Sacramentall sense, and by way of externall profession, whereas others are spiritually, mystically, & really indowed with them: yet in regard of vs, who haue not the discerning of spirits, and are not able to distinguish those that are *raucing wolves in sheepes clothing* from *sheepe indeed*, they are accounted such as they represent, and iudged of according to the outward semblance, and open testimony that they afford. And this is our second proposition.

Having thus cleared the passage, I shall not need to insist in the scanning of the seuerall places which you haue produced out of the booke of Common Prayer: which like *Pharaohs dreames* are all one, and the purport of them is the same. The truth whereof I as freely acknowledge as your selfe (*M. Montague*) (though I haue neither hitherto had the occasion, nor yet desire to subscribe vnto it so often vpon the same termes, which you so much glory in) and will not now goe about to elude the force of them by any vncouth or impertinent answers. I can as easily attribute as great a degree of excellencie and efficacy

cie vnto Baptisme, as either you or any man else will plead for: yet I cannot but doubt, and that not without both colour of reason, and warrant of Authoritie, whether the sauing power of it must be extended vnto all without exception or restraint: which sense, though the words alledged by you, & others also, seeme to import, and fauour most in putting this stile vpon all that are baptized, *The children of God, heires of euerlasting life, partakers of an eternall kingdome &c.* and yet men euery way as well learned as your selfe haue qualified them with this construction, referring them to the iudgement and charity of the Church; to such a iudgement as is not ouer-rigorous and censorious, but tempered and allayed by charitie. And such a charitie as is not deuoid of wisdom, but ballanced with iudgement and discretion. For as we are naturally men by being borne into the world, so are we made Christian men in the eie of the Church by our new birth in Baptisme: we say in the eye of the Church, not presuming to determine positiuely who are his, nor taking vpon vs to see as he doth, who looke vpon the *outward appearance, but the Lord beholds the heart,* 1 Sam. 16. and without visible tokens is able to discern who belong vnto him. And yet in our eye Baptisme is that which both declareth and maketh vs to be Christians: which though it alwayes doth not take effect, neither giueth absolutely what it promiseth, onely conditionally, nor yet becomes that really to the receiuer, which it signifies in the owne nature: neuertheless wee are to embrace the fauourable opinion of the Church, that he whose

Epist 23.

Act. 8. 37. & 10.
47.

mercie now vouchsafeth to bestow the outward meanes, denieth not the inward also, because it is farre aboue our reach to attaine to any certainty of knowledge in these matters. *Nobis enim sacramentum fidei fides est, & sacramentum regenerationis regeneratio* (as saith *S. Augustine*;) and as the Law teacheth vs, *In dubijs fanendum est reo: & in verbis generalibus sensus benignior est preferendus*. Yea religion instructeth vs, that it is much better to erre ignorantly out of a well disposed charitie, than peremptorily to affirme the truth out of an vngrounded obstinacie.

The Church of *England* (following herein both the Scriptures, and ancient custome of Primitiue times) interrogates of the faith of the persons to be baptised, *Doest thou beleene in God, &c.* (*Aug. Epist. 23. Tertul. de Coron. Mil. cap. 3.*) not administring Baptisme, but vpon some presumption of faith: which faith need not be presumed, if it were necessarily and infallibly wrought by the Sacrament *ex opere operato*: and then it should not be said, *If thou beleeuest, thou mayest be Baptised*: but rather, *be baptised, that thou mayest beleene*. And therefore Baptisme is made profitable by faith: and when it exhibits and effects grace, that grace is not the first grace, because the Church requires that before Baptisme: but a second grace or confirmation, and augmentation of the first grace. Now the Church requiring faith in Infants before they be baptised, doth plainly declare her charity, in that she answereth for them, that are not able to answer for themselves: accommodating to infants (as *Saint Augustine* witnesseth, *Serm.*

Serm. 10. de verb. Apost.) Pedes ut veniant, cor ut credant, & linguam ut fateantur. And in this sence (saith the same Father) they are rightly called faithfull, because *fidem per verba gestantium* &c. they professe their faith by the words of such as bring them to their Baptisme.

*Aug. de Merit. & Remiss. pecc. c. 19.
& 25. & Epist. 23
Tertull. de Bapt. cap. 18.*

This Answer is not digested by *M. Montague*, who as if he had bin *Quintilians* scholler, hath followed this rule of his very exactly: *Huc usq; simulatio procedit, ut qua dicendo refutare non possumus, quasi fastidendo calcemus.* And what he is not able to confute, that he vilifieth and sets at nought: yet doth he a little exagitate it by pressing those words in the forme of Baptisme, that we must not doubt, but earnestly beleee what is there auouched of baptized infants. As if Saint Paul had not told vs, that *Charitie beleeneth all things*, 1 Cor. 13. And howsoever the iudgement of Charitie is oft times repugnant to that of infallibilitie, which God alone can challenge: yet it is our dutie to follow the former, where there is no euidence to the contrary. I know that the Sacrament of grace may be administred without the grace of the Sacrament, and externall profession is not alwaies ioyned with inward sanctification among the members of the visible Church. Yet it is not for vs to put a difference betwixt elect and reprobate, the true Christian and the hypocrite: and who might not haue beene deceiued in the discouery of that man, who came to the Feast without the wedding garment, when as the Master of the feast could only finde him out. Doth not the Scripture witnesse that *all that are baptised into Christ, haue put on Christ?* Galath. 3. 27.

And

And albeit some put him on, *vsq̃ ad Sacramenti perceptionem* (id quod nonnisi secundum nos fit) others againe, *vsq̃ ad anima sanctificationem* (quod secundum Deum fit) & *absq̃ illo non fit* (as S. Augustine expounds it, *lib. de Bapt. cont. Donat. cap. 24.*) Yet it speakes of all alike that they haue put on Christ. Did not the same Saint Augustine (as himselfe confesseth) call those elect the disciples of Christ, and children of God, because they were to be called so, according to the rule of Scripture, who being baptized with the Sacrament of regeneration, he beheld afterwards to lead a vertuous life? *De Correp. & Grat. cap. 9.*

Two things are necessary to make a perfect Christian. First, our being in Christ: Secondly, our growing vp with him, the first is sealed to vs in our Baptisme: the second, in the Lords Supper. And wee haue no warrant to ascribe a greater power and efficacie to the one, than to the other, or tie the grace of God more necessarily to the one, than to the other. Our Church ascribeth as great vertue to the Lords Supper, as it doth to Baptisme. For in the Thanksgiuing after the Communion, hauing duly receiued those holy mysteries, God therby is said to assure vs that we be very members incorporate in Christs mysticall body, which is the blessed companie of all faithfull people, & be also heires through hope of Gods everlasting kingdome, &c. Which words imply as generally & as necessarily our communion with Christ, as those words formerly expressed in Baptisme. That wee may yet see further the charitie of our Church, not only in the ingresse and progresse of a Christian,

Christian, but in his egress out of this world, addes in the *Forme of Buriall*, that we commit the bodies of our brethren to the ground with a sure and certain hope of resurrection to eternall life: And in the last Collect, We desire of God that we may rest in him, as our hope is that our Brother doth. What reason then can *M. Montague* alledge, that I, or any other should be bound in conscience to beleene greater assurance of grace by Baptisme, than by the Lords Supper, or hope better of all that are baptised, than of all that are buried. Such formes need not to offend, because it is reasonable and charitable (as it hath alwayes beene accustomed) in publique Liturgies rather to draw and contriue the generall Forme in the more fauourable sence.

But if all that which hath beene deliuered afford not *M. Montague* that satisfaction which he desires, let him take this for a second answer, to those words especially which he hath copied out of the Rubrick before Confirmation. In the rendring whereof we will follow the golden rule of *Hilary: Intelligentia dictorum ex causis dicendi monstranda est. De Trinit. 4.* which being well obserued, there will be no place left for the harbouring of any scruple, or the pretending difficultie.

They that are but a little versed in the writings of the Papists, can in no wise bee ignorant of their high estimation of their sacramēt of confirmation, and of the fruit & efficacie which they presumptuously arrogate vnto it, thereby derogating from the worth of baptisme. The Canon *Omnis* in the first distinction of Consecration, enioyneth all the

faithfull to receiue this Sacrament, *repleni Christiani inueniantur*, as if without it they were but halfe christians. And the Canon *De ieiuniis* in the same distinction speaks more plainly: *Nunquam erit Christianus, nisi qui confirmatione Episcopali fuerit chrismatus*, as if Baptisme were imperfect without confirmation, which is *Majori ueneratione uenerandum & tenendum*; if we may beleue the Canon *De his* in the fore-mentioned distinction, *Perfectissimum Baptismi* (saith the Angelicall Doctor. *Sum. Part. 3. Quest. 72. Art. 9.*) and is to be preferred before Baptisme in a three-fold respect. First, *ratione Ministri*, which ought to be a Bishop. Secondly, *ratione Subjecti*, being done in the forehead. Thirdly, *ratione Virtutis*, conferring a greater grace than Baptisme, as it is confirmed by *Bellarmino* in the first chap. of his book of confirmation. Whose vnfound doctrine being duely considered of by our Church, zealously endeavouring to prouent the danger which might proceed from the entertaining of it, of set purpose it opposeth the Paradox of the Papists by magnifying and enhauncing the credit of Baptisme, that so it might the better driue them from their phantasticall conceits, and overprizing of *Confirmation*, ascribing a selfe-sufficiency vnto Baptisme, not simply but comparatiuely, as it hath reference vnto *Confirmation*. And that no man should thinke that any detriment should come to children by the deferring of Confirmation, the Church admonisheth him out of Gods word, that children being baptized, haue all things necessary vnto saluation, in regard of outward meanes,

meanes, and in the opinion of the Church they are vndoubtedly faued. In which passage our Church hath chosen for her President the ancient Fathers, and imitated their vsuall cariage and practise in their disputes against Heretiques, whom they perceiuing furiously transported and excessive carried to the aduancement of one extreame, were themselves constrained to encline somewhat on the other hand, at least in appearance in ouerture of words and sentences, thereby to settle them in the meane.

And thus haue I remoued those seuerall stumbling blockes, which *M. Montague* hath cast in our way, and disclosed the weaknesse of his tottering cause: which were it not supported and vnderpropt by him and his complices, would soone fall to the ground of it own accord. In the performace whereof if I haue beene ouer-tedious, and dilated more copiously, than may be thought expedient: yet was it behouefull for me to explaine my selfe at large, as well to quit me from his burdensome complaints of being but one of those whom *Hierom* found fault with, *Qui in vetere via nouam semitam querunt*, as to testifie my apprehension in the point, not sweruing or disagreeing from the Canon of the Church: and also necessary to expatiate in a matter of intricacie and abstrusenesse, which required some elucidation.

But before I dismisse the question, I must informe and acquaint the Reader with *M. Montagues* falsifications, how by a juggling trick of Leger-demaine, he hath neatly conueyed a Parenthesis into the

Rubrique (the authority I laſt touched vpon) in-
 ſerting thoſe words of his owne chynlug (if they
 die before actual ſigns) whereof there is *nec vola,
 nec veſtigium*. What did you dreame of no readers
 (M. Montague) and deſpaire of being beholding
 vnto any for the peruſall of your booke, when you
 assumed this liberty of a falſe Expoſitor, or rather
 of a Magiſteriall Dictator? Or did you promiſe
 vnto your ſelfe that it ſhould meet with none ſo
 iudicious, as were able to ſearch out your ſcapes
 and preuarications? what will you ſpend your hu-
 mour, and let flie whole vollies of words in noy-
 ſing abroad the counterſeit dealing of others, and
 yet proue guilty of ſuch palpable and inexcusa-
 ble coſonage? *Quis toleret Gracchos de ſeditione que-
 rentes?* Was it not ſufficient to raze out a Paren-
 theſis elſewhere, wherein the Emphaſis and pith of
 the whole ſentence lay, as if your booke had beene
 an *Index Expurgatorius* to the booke of *Homilies*,
 but you muſt needs caſt in an ouerplus into our
Liturgie alſo, and that without diſtinction of cha-
 racter, as if it had beene the *authenticke* and authen-
 tique letter, thereby declaring your ſelfe to be an
 exquisite Arithmetician, who can adde and ſub-
 ſtra& at pleaſure. *Tertullian* hath giuen vs ſuch an
 aduertisement, *Veritati tantũ obſtrepit adulter ſenſus,
 quantum corruptor ſtylus*. De *Præſcriptis aduerſ. Hæreſ.*
 cap. 17. & 38. And we haue had undoubted expe-
 rience of M. Montagues failing in both kindes. His
 partiall relating of ſome ſpeciall paſſages in the
Conference at Hampton Court will blame him for
adulter ſenſus, and the inſufficient dealing with the
 booke

booke of Homilies and Common Prayer will challenge him for a corruptor stylus: who though he writes *An-
choris praesumptione*. yet is it not *relatoria fide* (to
speake in the words of *Lirinensis*) and by both
these the truth hath beene endamaged. But if I
may be so bold as to make enquiry, what was the
reason of foysting in this addition : was there not
some padder in the straw ? Surely yes : For had you
not confurred in iudgement with the Romanists,
that originall sin is vtterly abolished in all such as
are baptized, you would neuer haue aduentured
to alter the sense in so corrupt a fashion, nor haue
eaten out the bowels of the text by so vnnaturall
a glosse as this, *If they die before actuall sinne*. But
for conclusion I must tell you that your argument
fetcht from baptism holds not. The question is
not *De infantibus*, sed *actu credentibus* : non *de rege-
neratis sacramento tenus*, sed *iustificatis per veram fi-
dem iustificantem* : non *de baptizatis secundum Ecclesi-
am*, sed *vocatis secundum propositum*. *καὶ τῶν τῶν θεοῦ τῶν τῶν.*

*Pelagians and
Arminians deny
originall sinne
in all that are
borne of Adam;
Papists in all
that are bapti-
zed; so that one-
ly actuall sinne
is left to God for
iudgement.*

CHAP. VII.

Of Free-will, Grace, and Corruption.

I Remember in that famous Embassage of the
three Philosophers which *Athens* sent to *Rome*,
Critolaus, *Diogenes*, and *Carneades*, wise *Cato* per-
swaded the Senate to a speedy dismissal, because
(said he) *Whilest Carneades disputes, scarce any man
can discern which is the truth*. I confesse *Pelagians*,

Papists, Arminians, in shew yeelding much to the grace of God, haue deceiued many. There is euer true corne strowed vnder a Pit-fall: Those eares are full and waightry which we dresse with lime to deceiue the poore birds in a snaw. No fisher lets downe an empty hooke, but clothed with a proper and pleasing baite. Certaine it is that Impostors haue no other errant but deceit, yet they hide that vnder some plausible terme, that they may be the lesse suspected. The *Pelagians* (as *S. Augustine* witnesseth) did but dally with the name of Gods grace, to abate the hatred, and auoide the offence of the venome and poyson of their false doctrine. By this *Pelagius* deluded the *Easterne Churches*, and was acquitted as hauing taught nothing against the truth. This made *S. Augustine* to examine what was truly meant by the grace of God, *Epist. 95. 105. 107. cont. Pelag. lib. 1. cap. 13. 30. cont. 2. Epist. Pelag. lib. 4. cap. 6. 10. De gratitud. & lib. arb. cap. 16. De Grat. Christ. cont. Pelag. & Celest. lib. 1. cap. 25. De Predest. sanct. cap. 20. &c.* In all which places, and many more he sheweth, that *The grace of God is all in all: wee will, we worke, we walke, wee runne, and yet God worketh all these in vs, and in all these wee haue nothing but what we haue of him.* If he had left man to the power of his owne will, it would haue beene endured, but *Pelagius* thought this most absurd that all should bee ascribed to God. He held the necessity of Gods grace, as may appeare, *Aug. cont. Pelag. & Celest. lib. 1. cap. 31, 32, 33, 35, 37.* and pronounceth *Anathema* on them that thinke otherwise, *Ibid. cap. 2.* he speakes much in

Aug. cont. Pelag.

& Celest. l. 1. c.

37. epist. 95.

in commendation of the *perswading object*, and aduanceth it by many termes of excellencie. *ibid. cap. 7. 10.* yet when all is said, *Nostrum est qui haec omnia uertere etiam in malum possumus, ibid. c. 4. Epist. 107.* Of the *Community of Grace*, *Epist. 106. Merit. cont. 2. Epist. Pelag. lib. 4. cap. 6.* &c. he seemes to haue laid the foundation, and troden the path for the Councell of *Trent* to follow, as may appeare by these few things.

First, Grace is but a *perswading object*, or as an awaking friend to one fallen asleepe in a deepe pit. *Bell. de grat. & lib. arb. lib. 6. cap. 15.* Secondly, that this *perswading object* is *common to all*, and that no man was euer deprived thereof. *Bell. de grat. & lib. arb. lib. 2. cap. 3.* and that heathen Philosophers haue beene iustified and saued thereby. *Andrad. Orthod. explicat. lib. 3.* This grace the readers of the *Trent* Riddles found in *Arist. de Mundo. Cicer. de natura deorum.* Thirdly, that the concurrence and concordance thereof with mans free-will, is no other, but as Gods generall concurrence with nature: no other then as fires burning of wood doth depend vpon the power of God. *Andrad. Orthod. explicat. lib. 4.* Grace concurrerh no otherwise to supernaturall actions, then vniuersall causes doe to naturall: doth no more in regeneration then the Sunne & heauenly powers in generation. *Bell. de grat. & lib. arb. lib. 6. cap. 15.* Fourthly, the Grace of God is no more powerfull to conuert, then Satans temptations are to peruert. *Cosler. Enchir. cap. 5.* Fifthly, although the grace of God bee inward in respect of the whole man, yet it is outward

Nemo vir magnus sine aliquo afflatu diuino unquam fuit neminem nisi iuvante Deo talem fuisse credendum est.

outward in respect of the will, standing and knocking at the doore of the heart. *Cæsar. de lib. arb. Hac gratia prænemiens &c.* Sixtly, that the will after preuenting grace, hath a power to admit or refuse the same grace. *Andrad. Orthod. explicat. lib. 4. Cæsar Enchirid. cap. 5. Bell. de grat. & lib. arb. lib. 5. cap. 14. Concil. Trid. Sess. 6. cap. 5. & Can. 4.* Seuenthly, (if I bee not deceiued) they hold that the will admitteth no further of grace, then that grace concurrerth with it in the Action: as two men drawing the same cable or rope, both their strength meet in the Action, and the one is said to receiue strength from the other, not by infusion, but collation in the same act. They seeme to bee carefull to keepe grace out of our wills, reach vs the naturall power thereof in co-working with it, but not in receiuing of it. Free-will (they confesse) may be as a man fast in the stockes, but hath power to goe if hee were letten out. The will therefore needeth no inward helpe, but onely an outward furtherance in giuing light to the minde, and stirring vp of the affections, &c. Eightly, the obiekt being offered, and by the will acknowledged, man is helped thereby to prepare himselfe by beleeuing, hoping, repenting, and performing workes of piety to receiue the grace of Iustification. And all this while (I am sure) they hold the will without grace infused, and doubt whether their Iustification reach so farre as to qualifie the will with any habit or part thereof. Indeed it slips from their pens, *That lone being placed in a darke corner of the will, no man can tell whether hee lones*
God

*Andrad. Ortho.
de explicat. lib. 4.*

Cæsar. vi. supra.

God or no, &c. the truth is, Loue is a sanctified affection of the soule, and no quality of the will. But let it be granted, that Charity is placed in the will, then before it came there, the will could not loue God, but rather from a contrary quality hate him: how then should the will naturally opposing God, prepare it selfe for grace, and so well beseech it selfe, that the very congruity and conformity thereof should merit of God? *Bell. de grat. & lib. arb. lib. 6. cap. 5. Aquin. 1. 2. q. 114. Art. 6.* But come wee to the *Arminians*,

The great Master of them, saith thus, *Manet semper in potestate liberi arbitrii, gratiam datam rejicere, & subsequentem repudiare, quia gratia non est omnipotentis Dei actio, cui resisti à libero hominis arbitrio non possit. Cont. Perkins. pag. 243. Omnia gratia adscribuntur licet, modo ne statnatur irresistibilis controuersia in ea solū est posita, utrum gratia sit irresistibilis quadam vi. Declar. ad ordinis, p. 56, 57. prater predicationem Euangelij negabat ullam internam gratiam requiri ad fidem ingenerandam. Resp. ad 9. Quæst. 9. 5. leni & suauis suassione mouet reliqua relinquens libero arbitrio, cont. Perkins. 220. Arnold. pag. 125. 263. 274. 279. Grevinch. in Ames. pag. 279. Collat. Hag. pag. 307. &c.* In all these places the same doctrine is fully deliuered, that man hath power to receiue or refuse the grace of God offered. The contrary to this is plainly taught by *S. August.* *Gratia opere suo facit in nobis, quod docenda iubetur nos faciamus, de grat. Christ. cap. 10. de voluntatibus hominum, quod vult facis. Aug. de Corrept. & grat. cap. 14. Quasi finne ex volentibus volentes, ex repugnantibus consentientes, ex oppugnantibus amantes, cont. 2. Epist. Pelag. lib. 4.*

cap. 9. *Qua non auferitur quidem liberum arbitrium, sed liberatur, ut de tenebris lucidior, de pravo rectior, de imprudentia fit providus, qui operatur in nobis hoc ipsum velle, perficere, credere, sperare. Et quicquid ad salutem opus est.* Celest. epist. 1. in assumentis. Laudat illud Ambrosii, Si voluisset ex indemonio fecisset devotos, &c. So that S. Augustine is cleare, that God giueth his grace so effectually that men refuse it not.

Aug. de predest.
Sanct. c. 19.

M. Montague having proceeded thus far with the Arminians, cannot here be thought to forsake them, though he seeme to giue much to Gods grace. I will onely propound the things wherein we haue cause to suspect him, as having not yet cleared himselfe: we will not charge him deeply with them: we should be glad to construe them in the fairest sense. Gagge, pag. 109. *Man in state of corruption hath free will in actions of piety, and such as belong to his salvation, but quatenus, and quale is the question &c.* Appelle, pag. 96. He seemes to approve the Councell of Trent anathematizing Luther euen in this, that Free-will was (*res de solo titulo*) in point of piety a meere title. *Seruum est, captivum est*, so that by these two passages, it is no small presumption to conceive M. Montague a defender of the liberty of the will, not only in naturall, and morall actions, but in supernaturall, and spirituall actions, of living well and pleasing God. The Article of our Church denieth to man Free-will, both in the preparation and conversion, and so holds with Luther against the Councell of Trent, that Free-will in this point is a figment, free indeed, but that is to finne, and that necessarily because of corruption.

Luther. assert.
art. 39.

Eden

Even as in a lame legge there is a necessitie of halting, in the Palsie a necessitie of shaking, in a hot feuer a necessitie of burning: so the will is growne necessarily euill, not by any outward force, but from inward filth, not by condition of the substance, but by accidentall corruption. And this *S. Augustine* calleth a cruell necessitie. *De perfect. Instit. Rat. 9. Retract. lib. 1. cap. 1. De natura & grat. cap. 66.* And *Bernard*, a voluntary and mis-free necessity. *In Cant. serm. 81.* A power to euill or good, is not of the essence of Free-will, *Posse eligere malum non est de ratione liberi arbitrij.* *Aquin. Tom. 8. de lib. arb. quast. 24. art. 3. & quast. 10. art. 2.* that is done freely whether it be good or euill, which is done wittingly and willingly. *Aug. lib. 22. de Cinit. Dei. c. 30. l. 14. c. 9. lib. de Genes. ad liser. c. 1.* Liberty may stand with necessitie, when the necessitie ariseth from an inward cause, not an outward violence. *Gen. 6. 5. 8. 21. 1er. 17. 9. Rom. 3. 10, 11, 12. Rd. 7. 18. 8. 8 &c.* so strong is corruption that it holds the will in subiection, *in uoluntate tua, & dñs dñat tu.* The carnall minde is so opposite to grace, that neither in act, nor in power, it can be subiect to the law of God. Secondly, *M. Montagne* teacheth, that man is not meereely passive in all works of grace, he that made thee without thy helpe, will not save thee alone without thy concurrence. Here he inuolues the matter in generall termes, and may very well be expounded of mans concurrence with grace both in preparation and conuerfion; because he holds a freedome in man in the state of corruption to works of piety, &c.

Rom. 8. 7.

Gag. p. 109.

Adde that which he had out of *Molerus*, *Appeale*

pag. 87. misunderstood (as I conceiue) of *oppugnantie, hostilitie, opposition*. Questionlesse corruption is an aduersarie to grace, in respect whereof, the will is not only passive, but opposite to conuersion. Contraries are violent, and the weaker suffers of the stronger. If corruption be too strong for grace, then grace suffereth, and sinne preuaileth: so on the contrary, if grace be too strong for corruption, sinne suffereth, and grace preuaileth. *Gal. 5. 17. The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary, &c.* He that is wholly carnall, is wholly opposite to his turning to God, and therefore ioyneth not with grace to conuert himselfe: so that in no wise we can ascribe faith & repentance to the corrupt will, and yet the will doth belcene and repent, but that is wholly from grace. *Ambros. in Luc. cap. 7. l. 57. Si vult ex indevotis facit devotos, & quem vult religiosum facit, &c.* An indeuout man, cannot make himselfe deuout, nor an irreligious person make himselfe religious; no more than one contrary hath power to turne it selfe into another. But yet the will being the subiect of both these contraries, is said to act and effect that which either causeth or worketh in the will, and therefore is no *stocke*, or *stone* in conuersion. *Non sicut in lapidibus insensatis, aut sicut in ijs in quorum natura rationem voluntatemq. non condidit, salutem nostram Deus operatur in nobis.* The subiect is capable, no cause of conuersion. *Sine nobis operator ut velimus.* *Aug. de grat. & lib. arb. c. 17. Creatio in Christo in libertatem voluntatis facta est, & sine nobis.* *Ber. de grat. & lib. arb. Suprema gratia prius agit in nobis ali-*
quid.

Aug. de peccat. meritis & remiss. l. 2. 6. 5.

quid sine nobis. Greg. Moral. lib. 16. c. 10. But because we are vncertaine of his correspondency of free-will with grace, we leaue it without any further canuase.

The third thing we distrust him in, is concerning vocation, *Gagge p. 112. In Mat. 23. 37. There is an opposition of mans wilfulnesse vnto Gods will. God would haue called Iudah, Iudah would not. Therefore freely men renounce the calling of grace, &c.* Wee may here suspect him to hold with the Schoole: *Gratia non immobilizat liberum arbitrium.* Our Article teacheth vs that Gods preuenting grace worketh in vs a good will: And againe, such as are called according to purpose, through grace obey the calling. We are taught by *S. Augustine* to distinguish of vocations, *Est (inquit) vocatio quadam, qua vocati sunt qui noluerunt venire ad nuptias, & est vocatio qua quodammodo veniunt invitati ad nuptias, sed veniunt haud satis commode comparati, ut ibi sunt, ut amicus ille, in speciem quidam amicus, qui venit ad nuptias, sed absq. veste nuptiali.* Some are called, & will not come; others come, but not rightly qualified: and to both these agreeth that of our Sauour, *Many are called, but few are chosen.* There is yet another calling, whereby the Caller worketh that in vs, which in calling, he commands to be done by vs, *Qua vocatione sis credens.* And againe, *Ut non inaniter audiant Evangelium, sed eo audito conueriantur, & credant.* These are they (as the Apostle witnesseth) that receive not the word as the word of man, but (as it is in truth) the word of God, which effectually worketh in them that beleeue, *Ezech. 36. 26. A new heart will I giue you, and a new*

Article of Religion, 10.

Aug. de Praedest. Sanct. cap. 16.

Matth. 20. 16.

August. ut supra. Ibid. cap. 19.

1 Thess. 2. 13.

Aug. de Prædest.
Sanct. cap. 11.

Idem cont. duas
epist. Pelag. l. 4. c. 6.
Greg. in Ezech. hom.
9. & Moral. l. 12.
c. 12. lib. 22. cap. 5.

Spirit will I put within you, and I will take away the
stony heart out of your flesh, and I will give you an heart
of flesh, and I will put my Spirit within you, and cause
you to walke in my wayes, and yee shall keepe my iudge-
ments, and doe them. Vpon which words (saith Saint
Augustine) *Attendite, & videbitis illa Deum promit-
tere (& facturum, ut faciant quæ iubet ut fiant*. His
promise fulfills his owne precept. *Nos quidem am-
bulamus, &c.* We doe what hee commands, but hee
makes vs to doe it. That is effectuell grace (saith
Gregory) *Quæ liberum facit arbitrium in bono, quæ pra-
ueniendo duritiem ad penitentiam emollit, et dat bonum
velle quod noluerat*: That is preuenting grace, which
workes the effect in the will by changing of it, and
making it will that, which naturally it opposeth. It
were infinite to alledge the authorities that offer
themselves in this point. *Aug. de Ciuit. Dei, lib. 12.
cap. 7. Retract. l. 9. De Grat. & lib. arb. cap. 13. De
Spiritu, & lib. c. 2. 34. De prædest. Sanct. c. 8. & 16. 17.*
If M. Montague vnderstand the renouncing of the
calling of grace, as our Article expoundeth it, then
is he a plaine Arminian, and teacheth against the do-
ctrine of our Church. I might adde something of
the inuincible power of grace, but I will doe no
more, than mention the authorities I had thought
to haue further enlarged. *Ephes. 1. 19, 20. Col. 2. 12.
2 Pet. 1. 3. August. de Prædest. Sanct. c. 5. 8. De Grat.
Christ. c. 24. Cont. duas Epist. Pelag. lib. 1. c. 19. De
Corrupt. & Grat. c. 12.* In this last place mentioned
among many words, these three may be obserued,
*Indeclinabiliter, insuperabiliter, inuictissime. Cap. 14.
Non resistit, non impedit, non superat.* We know that
corruption

Generall of the United Provinces, endeououred to procure the establishment of that Religion only within their Provinces, *Which the Reformed Churches of Great Britaine, France, and Germany, by mutuall consent, have generally embraced.* This glorious King looked not upon our dissonance in ceremonies, but our consonance in faith, and made that peace betwixt both, which *M. Montagne* seeks to dissolve. I will wish him to remember no more, than what *Polycrates* and *Irenaeus* said to *Victor*, too much offended with other Churches, *Omnes isti* (speaking of the Easterne Bishops, and ancient Bishops of Rome) *cum in obseruantia variarent, inter semetipsos & nobiscum semper pacifici fuerant:* And so may we (for any thing I know) though this man be offended.

Ex lib. 5. cap. 24.

The



Popery in grosse.

D Plainly delivered in Scripture are Gagge, pag. 14.
all those points which belong unto
Faith and Manners, Hope and
Charity. And accordingly I doe
know no obscurity upon these, I
know none of these controverted in-
ter partes: the Articles of our Creed
are confessed on both sides, and held plaine enough.

But controverted points are of a larger and inferi-
our alloy: of them a man may be ignorant without a-
ny danger of his soule at all. A man may resolve or op-
pose this way, or that, without perill or punishment.

Certainely, (to use the words of St. Cyprian) we Cyp. l. 3. Ep. 13.
and Rome cannot, by any glew of concord, or bond of
unitie, be joyned in all points of Faith and manners.
Our controversies are greater then to admit so easie
a reconciliation; as I will manifest in those particu-
lars that are taught by Mr. Mountagu, against Faith,
good workes, Prayers, and Sacraments. Hee him-
selfe hath confessed, that the originall grounds of Po- Appeale, pag.
110. 111.
pery, are against reason, Scripture, and prime anti-

Aaa

quity;

quity; and therefore the parties are at greater oddes then to wrangle about nothing. The which if hee see not, others have scene as judicious as himselfe.

Of Iustification, both in the preparation and infusion of grace.

Bel. Recog. lib. de Iustif. et Recog. nit. lib. de grat. et lib. arb.

Rom. 8. 15.

Greg. 3. dial. c. 34

Papists teach : first, that the preparation is in the power of our own natural wils; secondly, that it is a disposition to the forme & habit of inherent justice; thirdly, that Faith it selfe justifies by way of disposition; and Charity, by way of forme; fourthly, that both Faith, Hope, & Charity prepare for inherent righteousness; fifthly, that by these the will is made vertuous, before the first justification : yet they teach, that there can be no good workes, before we be justified; as if vertuous workes were not good workes; sixthly, they confound the preparation for Faith, with the righteousness of Faith; seventhly, they conclude all this with the merit of congruity, as if by the spirit of bondage, that workes feare, we deserved the spirit of adoption to cry *Abba Father*. Indeed, that of Gregory is true, that the compaction of feare, fits the minde for the compunction of love : but love thrusts out that feare, which brought it in, shewing plainly that man is not disposed by action, but passion, not by good qualities, but the sight of his bad : leaving him rather in despaire, then desert of any good in himselfe; that he hath more need of Faith to be given him, to raise him up againe, then to close in with God to obtaine by congruity what is meet for God to give, and him to receive. Surely in preparation,

ration, man hath a *passive* will to receiue, and an *active* will to oppose his owne good. Corrupt man is unwilling to be converted; therefore God prepares him by the Law, makes him sensible of his misery, empty of any good or vertuous disposition in himselfe, that so the grace of God in saving him, may be wholly from God. And thus you see what Popery is in the preparation: now behold Mr. Mountagu subscribing to this, Gagge pag. 143. *The soule of man is the subject of justification: in which, unto which, are necessarily required certaine preparasions, and previous dispositions to the purpose. As knowledge of God, our selves, his Law, his justice, jealousy, judgement, &c. feare, hope, contrition, love, desire of, purpose for, a new life: but these are all with and from Faith; that this Faith rather obtaineth then applieth, draweth, closeth, adhereth unto God till he blesse, &c. that God is drawne thereto by Faith, &c.* And in the point of Free will hee teacheth, that man unjustified, hath free will in actions of piety, and such as belong to his salvation, and that man is not meereely passive in all workes of grace, Gagge pag. 109. And that the Conncell of Trent rightly defineth in this point, pag. 108. Faith then begins our preparation, and is the roote of all the rest: this Faith is in the power of our wils before justification, and by disposition, makes way for it. But he must backe againe; for the knowledge of God, and our selves, in regard of his Law; our feare, Gods justice, jealousy, judgement, &c. must all goe before Faith. Faith is not required to prepare by these things, but these things are pre-required to prepare for Faith; & then being justified

4 *His ad Caesarem!*

by Faith, we have hope of happinesse, desire of, and purpose for, a new life, &c. This is contrary to Scripture, *Rom. 8. 15.* our Article 10. *we cannot turne and prepare our selves, till wee have received a good will,* good wils we have not till we beleeve, and wee beleeve not, till the grace of God hath prevented our wils; for that alone makes us able and willing to convert, being called, makes us obey, Art. 17. drawes us out of the corrupt masse, *King Iames Meditat. on the Lords Prayer.* And thus Mr. Mountagu concords with Popery in preparation.

Come we to justification it selfe, and first heare the Papists. *As the Soule of man first makes a man reasonable, and then to worke accordingly: so that inherent quality infused, first makes us to be born again, and then bring forth the fruits of the new man.* Now as the body is warme and working by the heat and spirits it receives from the soule, so the soule is righteous by inherent grace, which grace is made capable of increase: as the body may be more and more warme, so the soule may be more and more righteous. This is the Maze of their mystery, and Mr. Mountagu rips up this patched coat of Popish justice, and like a good Sempster, by his short cutting, and wide stitching, fits it for his owne wearing. Hee hath made Yates and Ward bunglers in this botching; and therefore being ashamed, puts upon them in his Appeale, to be Authors of a strange information against him: but he is to know, as meane Clerkes as they be, they scorne such informations, which I verily beleeve to bee his owne; because no wise man, nay, ordinary Christian, would speake so absurdly. But the wise man

man casts off his ragges in his Appeale, onely pride would not suffer him to say, I redant. but makes an information of his owne, to informe the world of what mind and meaning he never had in his Gagge. But see him in his patched Popery, for all these maskes and mantles that hee would cast upon it. Gagge, pag. 140. *To justifie, hath a threefold signification, first, to make just and righteous; secondly, to make more just and righteous; thirdly, to pronounce and declare a man to be just and righteous. The first acceptation is properly justification, pag. 142. and it hath two parts; privation of the body of sinne, and a new constitution, &c.* So that to be transformed in mind, renewed in soule, regenerate and borne a new, &c. is properly justification, and no consequent of it: see his example, pag. 142. *Cold water is made warme upon the fire: here is an alteration of the property: Warm water is made hotter by continuing on the fire, with an augmentation and access of heate: and this is just the first and second justification of Papists.* But besides remission of sinnes, we require a justification before both these: and that is not found in us, but in God, who imputes unto us the righteousness of his Sonne. *Act. 10. nls Hamil. 3. of salvation.* We are accounted righteous, in Christ and by Christ; we are said to be righteous, by him and in him. It is Gods office, and not mans to justifie. We are not to count our selves to be justified by some act or vertue that is within our selves, &c. grant it to be inherent, it is ours, as our soules are ours, though wee have them from God: but this justice is not so our owne, for in Christ God findeth us,

and makes him our righteousness, 1 Cor. 1. 30. Phil.
3. 8. 2 Cor. 5. 21. and yet for all this, Mr. Ward and
Mr. Tates, holde that the justified man, is also a
sanctified man: and we hold this a maine matter of
faith, both against Papists, and Mr. Mountagu, the
Moderator, &c.

Of the certainty of Salvation.

True beleivers have no other assurance of their sal-
vation, but that which is probable and conjecturall,
Gage page 186. whatsoever you may resolve for your
crying *Abba Father*, *Appeale* 213. Popery and
blasphemy may well stand together: spite not the
spirit, say not we may receive the spirit of bondage
to feare againe, *secundum statum futurum*, who *se-
cundum praesentem justitiam*, have received the spi-
rit of adoption to cry *Abba Father*. You have expe-
rienced effects in fingering your face with crosses:
but *Abba Father* is farre from your heart. We here
can finde a testimonie of Gods love within, that
being once made Sonnes, we shall never feare again
as slaves, that wretched estate of spirituall bondage.
And for a blessed testimonie without, our Article
shall warrante us against you, Arr. 12. *by good works
a true and lively faith may be as evidently knowne as
a tree discerned by the fruits*. And yet the assurance
of faith is greater then the evidence; for there is
in Faith a double assurance, the one of evidence, the
other of adherence: and in the evidence of anger,
there is the adherence of love, *though thou kill mee,
yet will I trust in thee*, *Said 106*. And David will
pray

*Certitudo evi-
dentiae, adhe-
rentiae.*

pray when he thinkes himselfe cast out of Gods sight. *Psalm. 31. 23.*
 Our Creeds, Art. 8. are not a bare narration of
 common history, but a particular profession of an
 unfained faith. Papists confesse Faith to be as a can-
 dle in the minde, but they place Charity in the darke
 corners of the will (as they speake) and so doubt of
 their happinesse, because they doubt of their holi-
 nesse: they professe they understand their Creeds
 better then Protestants, because they adde to Faith,
love with all their heart and strength. And because
 they want assurance of a perfect love, they cannot
 have assurance of an undoubted life: nay, they will
 not suffer any man to be assured he loves God: and
 so are liars as often as they say they beleeve in God:
 because a man knowes not that, in respect of his
 love. But we teach, that truth of grace, and not ful-
 nesse, makes us confident. And this truth, whether
 it be of evidence, or of adherence, is sufficient.

St. Augustine comparing two places together in
 St. Iohn, that Christs Disciples beleeved, and yet *In Iohn. Tract.*
 Christ spake that they might beleeve, faith; *what 79.*
 they infallibly beleeved, was not yet so infallibly appre- *Ioh. 6. 69. 14. 29*
 hended, as it should be after his death and resurre-
 ction: they beleeved that Christ was the Sonne of the li-
 ving God, but in Christs death this Faith was shaken;
 they were therefore forewarned. That after his death
 they might more fully beleeve it; that is (saith he) not
 with a new Faith, but with a Faith increased, which
 was quailed in his death, but repaired in his resurre-
 ction: for they were not without this Faith before, that
 hee was the Sonne of God, but when it came to passe
 which he foretold, that Faith which when hee spake
 unto

In Mat: c. 5.

another, was little and small, and when he died, in
a manner none, both revived and increased. Faith,
one in kinde, may be divers in degree. little Faith,
great Faith, full assurance of faith, Mat. 8. 26. 15.
28. Rom. 4. 18. 21. yet all give assurance. To be short,
take these Scriptures and Fathers, Rom. 8. 16. 1 Ioh.
3. 14. Cypr. prolog. de Cardinal. Chryst. oper. Fulgent.
ad Monim. l. 1. Aug. in Psal. 148. cont. Pelag. l. 6. c. 5.
in Ioh. Epist. Tract. 3. de verb. Apost. Ser. 6. Cypr.
dramental. Ber. in Annunciat. Ser. 1. Epist. 107 in Cant.
Sen. 69. I will end with Hilarie, Regnum colorum
vult Dominum sine aliqua incerta voluntatis ambigui-
tate sperari: aliquin justificatio ex fide nulla est, si fi-
des ipsa sit ambigua: and thus hee erres against the
first part of the Creed, concerning faith in God; see
now his errors against the second part of the
Creed, concerning the Faith of the Church.

The Church cannot exist in fundamentals.

It is an undoubted article of our Faith, to beleieve the holy Catholique Church; this is onely consist-
ing of the number of the Elect. *Doctor White in his Reply to Fesher*, proves out of *St. Augustine*, that wicked persons are not in deed and verity the body of Christ; because Christ cannot have damnable members. The Church in the Creed hath remission of sins, life eternall, and passeth not to hell. This Church without question, neither in whole nor in part, can erre in fundamentals; but as for all other Churches, *dis-*
fusive or representative, in *Congregatiōs* or *Councils*, they may erre in fundamentals; because for the most
part,

part, the greatest number are the worst. The Bishops of Ephesus were 132. at Seleucia 160. at Ariminum 400. these were general enough; yet Hierom complained of their erring, *ingemuit totus orbis, et Arianum se esse miratus est.* Tempore Arij (saith Theodoret) fuerunt omnes propemodum Episcopi Ariani. Quid si novella aliqua contagio (saith Vincentius Lyrinensis) non jam portiunculam tantum, sed totā pariter Ecclesiā cōmaculare conetur? Elsewhere he concludeth without a supposition; Quando Arianorum non jam portiunculam quandam, sed pene totum orbem contaminaverat &c. Hier. in Psal. 133. ante annos 20. omnes Ecclesias has heretici possidebant, Cyril. Alex. in Isa. l. 1. c. 2. Ber. ser. 33. in Cant. Turrecrem. sum. de Eccle. l. 2. c. 91. et l. 3. c. 60. Nazianzen writing to a friend, *καὶ οὐδέποτε οὐδέποτε*, &c. saith, he never saw any Councell have a good end, Epist. ad Procop. pag. 346. Mr. Mountagu hath no where left him to hide his head, he hath taught the elect may fall totally, and so in fundamentals. And I say of all the rest there is no question, our Article teacheth that generall Councils have erred; and the reason is, because all are not governed with the spirit and word of God. Himself teacheth, that in regard of the sounder part, a Councell cannot erre. Well spoken, for the purer part of the Church in a Councell (if there be any) are the Elect; and so Councils cannot erre in fundamentals in respect of the Elect: but the elect are usually the fewer; and therefore he must recant two errours together. First, that the Elect may erre fundamentally. Secondly, that a generall Councell cannot erre fundamentally, Gag. 41. 48.

Dialog. cont. Lucifer. c. 7.

Eccle. Hist. l. 2. cap. 16.

Advers. Novat. fol. 3. Cum prophet. novit. ca. 4. Supponit ut possibile cap. 6. concludit categoricè.

Art. 31.

Appcale, pag. 127.

Rome the Spouse of Christ.

Gagge, pag 30.

Ezec. 16. 20.

Rev. 18. 6:
with 17. 16.

That the present Church of Rome, is not diverse from the ancient Church of Rome, but remaines firme in the same foundation of Doctrine and Sacraments. Rome is an heape of errours, under which the Church of Christ lies over-whelmed, her teaching is worse then her being; shee is Christian and yet teacheth against Christ. If she bee vera Ecclesia, yet she is not verax, to be depended upon for Doctrine and Sacraments. The Iewes are said to have Gods begetting and Molechs consecration: so Papists are Gods people, though they foment a faction against him. They had rather be Papists then Christians, and Romanists then Catholickes. If she be a sister, she is too lewd to live withall, and rather an whore, then the chaste Spouse of Christ; the truth of some principles may make us one: but the errours of others with their necessary consequences make us quite contrary. Come out my people Rev. 18., is to shew there is no safety in Babylon: yet his people not by election but profession (for it speakes of nations) declares Rome to be a Church. The Reformers of our Church, were not Parents to beget, but Physicians to heale Babylon. And so we call our Churches reformed, not constituted. I find in all reformatiōs some of the Clergie to have begun, and then some worthies among the people to have seconded them. Rev 10. 2. Christs right foot was upon the sea, his left on the earth: his feet must needs be the professors of his name: now the
first

first that moved have beene alwaies Divines, and God blessing them, hath gathered others to them, and so whole Kingdomes and Nations have beene converted to Christ. *Rome* above all things hath kept three things for Gods people, *Ministry*, *Baptisme* and *Bible*: the Ministry is corrupted by mas- sing; but the order is preserved. Baptisme is clog- ged with needlesse ceremonies; but the essence re- maineth. The Bible is clasped, but not purged with other writings, that their notorious *Index ex- purgatorius* hath bowelled and polluted.

Contraversies referred to the Pope.

I could interpret S. Anselme well enough, as that, Gagge, pag. 29.
if a cōtraversie were referred by the Church, or an he- resie to be corrected in the Church, which touched the case of the Catholike Church, it could not be put over more fitly to any one man by the Church representa- tive in a Councell, then to the Pope, first Bishop of Christendome: of greatest, not absolute power amongst Bishops. This I thinke is ill enough, and the Inter- preter as well as the Author, are *post nati*; not fit to speake of or amongst the Fathers. St. Cyprian al- lowed no such things, *Epist.* 55. or *l. 1. Epist.* 3. The *African Councell* would none of this, *Conc. Afric. c. 6.* *Zozimus*, *Bonifacius*, and *Celestinus* challenged so much as Mr. *Montagu* would have given, and that by a Canon of the *Nicene Councel*: but the *African Bishops* disproved it for a counterfeit, *ibid. c. 101.* and 105. forbidding *Celestinus* to entermeddle by his Legats, and all others to appeale to *Rome*, *ibid.*

c. 92. *Eulalius* is said to betray their liberty. Sure I am, *Boniface* the second affirmed that *S. Augustin* with the *African* Bishops were instigated by the Devill to demeane themselves proudly against the Church of *Rome*. *Bonifac. 2. Epist. ad Eulal. Tom. 2. Conc.* Will you have some more Councils and Fathers against your interpretation. *Polycarpus, Euseb. Hist. l. 5. c. 23. Polycrates ibid. c. 22. Leo Epist. 62. 93. Hier. Epist. ad Evagr. Ambr. de Sacram. l. 3. c. 1. Chalcedon Act. 15. Can. 28. Synod. 6. in Trull. Can. 36.* Hundreds of Bishops have held themselves as good men as the Pope; and therefore the Popes man may haſt him away to *Rome*, for *England* knowes no need of ſuch a Iudge in her Contraverſies.

The Pope not that Antichrist.

Plat. in Paſchal.
l. 2. Sabel. Ane.
9. l. 4. Avenin.
An. l. 7. Math.
Parif. Chron.
Aug. in Hen. 3.

If I be not deceived, *Doct^r White* found out even that Antichriſt in the dayes of the direfull monſter *Gregory* the 7. and after him in *Paſchalis 2. Adrian 4. Alexander 3. Boniface 8.* and ſheweth that not a marke of Antichriſt, but is cleerly found in the Pope. *M. Mountagu* oppoſeth *Gagg. pag. 74. 75. Appeale pag. 141.* And I am content they joyne battell and fight it out: onely his conceit of the *Turke*, and ſeven hills at *Conſtantinople* is moſt abſurd. Tell me in good earneſt out of your great learning, whether the City *Biſantium* was ever built upon ſeven hills. *Iohn* ſpeakes of a beaſt in his time, that had his ſeat on ſeven hills, that even then five of his Regall heads were fallen, that the ſixt was then in being, and the ſeventh was to come. Can theſe

these things thus distributed, agree to *Constantinople*? The sixt head is now fallen, and the Beast on seven hils, hath not now the same head it had when *St. Iohn* prophesied: either the Beast now is not, or the Pope is the head. The poore *Germane* Emperour is but with other Kings, one of the ten hornes on the Beasts head: the seventh head hath swallowed up the sixt: onely for his owne benefit and defence, the distracted *Romane* Empire is divided amongst those Kings that should at an houre with the Beast, receive their Kingdomes, and yeeld their power and authority unto him to fight against Christ and his Church. Seven heads, seven hils, seven Kings, set forth the place and state of the Beast: this could not be *Byzantium*, but *Rome*. First, because the Beast was in *St. Iohns* time, exercising his power in the sixt head, and this was then onely at *Rome* in the *Casars*. Secondly, the seven heads must successively be understood of the same Beast or beastly government, and this likewise was at *Rome*. Thirdly, the falling of five heads before *St. Iohn* prophesied, must bee understood of a divers and manifold change in the same state. Fourthly, the sixt head was then in being. Fifthly, all these heads raigned in the same place, and therefore as before, so now on seven hils. Sixtly, with the seventh head, tenne Kings should raigne, freely subjecting themselves unto it, and lastly being minded by Christ of their duty, should hate that Beast, which so vainely they had loved. All this is patte with the Pope, but not so consonant with the *Turke*, neither for place nor state. *Constantinople*

was not built when St. *Iohn* writ his Revelation : and yet the Beast had bin in five heads, and was then in the sixt, raiging upon seven hills. Neither was that place, formerly called *Byzantium*, then eminent for any headship over the world. But I must forbear, lest Mr. *Mountagu* finding no other shift to answer me with all, tell mee this is but an Apocalypticall frenzie, which I looke for as the ordinary piety of this man. Take therefore for conclusion, his owne confession, that the Pope is an Antichrist; upon this I inferre, that he is more, an head of Antichrists; for there be many at *Rome* in Mr. *Mountagues* sense. An head by succession, that there is no other head at *Rome* but the Pope, that he is not the head that was raiging when St. *Iohn* writ, therefore the seventh head; therefore that Antichrist. And upon this he may chew the cud, and recall if he please, his prophane speech of meditation after Sermons, and typifie himself in an uncleane Beast, &c. In the place, his ignorance is notorious, that dare boast of a Syllogisme, & yet knowes not how to make it true; for it offends both in forme and matter. Whoever concluded a generall from two particulars? At the most, it must but bee some true Church, and not the true Church. And that hee should instance in *Rome* for his argument, sheweth his povertie and follie; for wee have alwaies proved the true Church to have beene visible in the parts, not by *Rome*, but against *Rome*, for *Rome* as it now standeth, obscureth and clowdeth the Churches visibilitie. And therefore I thinke the man is franticke, to prove the visibilitie of the Church by the

Romane

Romane Monarchie, &c. And thus much of his wronging the faith of the Church. Now I come to his errors against good workes, and first in point of pietie.

Of the invocation or advocacy of Saints.

*That Angels and Saints pray for us nor onely in generall, but in particular, Gag. pag. 200. 214. 215. That every Christian hath his Angel-keeper, pag. 189 held as a truth of all, pag. 189. assented unto by the Church of England, pag. 200. we may pray to our Angell keepers, pag. 203. 207. to the Saints, pag. 200. The ground of this presumption is their knowledge. Prove but (saith hee) onely this, and I will straight say, holy S. Mary pray for mee, holy Angell-keeper pray for me &c. pag. 220. Invocat. of Saints, pag. 99. the act lawfull, Gag. pag. 229. their knowledge is all in all for invocation, pag. 215. But stay (good sir) your presumption is too great. Mediators and intercessors to God, if it bee not *ἀδελφὸν* flat impietie, yet is it *ἰδιόθεν* (they are your owne words) plaine downe right folly, &c. Treat. of the Invocat. of Saints. You thinke him worthy to be beg'd, and weare a fooles coat, that may come immediately to God, and yet will seeke him a solicitor, *ibid.* pag. 75. yet I must adde more, such prayers (saith Tertullian) are to be upbraided with vanitie, which are made without any authoritie of the Lords or Apostles commandement, and must rather be counted superstition, then Religion. And holy S. Cyprian, to pray in other manner then Christ hath taught us, is not onely ignorance,*

De Orat. cap. 12.

De Orat. Dom.

norance, but sinne: for it is written, you reject the Commandements of God, that you may establish your owne traditions. And hee teacheth further, every Prayer to bee unlawfull, which is not levelled by that forme, but this kinde of Invocation is contrary to that forme, which teacheth us onely to call unto and upon God alone. Our Liturgie hath no such forme, and our Article 22. is against it. *Orate pro invicem*, is a precept, but nothing to your purpose; for by that reason, Saints upon earth should be called unto by Saints in heaven: neither fall we down before the Saints on earth, when we request their prayers: but desire that they and we may joyne together to goe immediately to God. No precept, no promise, no practice warrantable for this stuffe. A meere Popish tradition, as it is confessed, *Pigh. cont. Ratisb. l. 13. Horant. loc. Cath. l. 3. c. 21. Suar. I. in 3. Th. q. 52. d. 41. §. 1. Salmer. 1 Tim. 2. d. 8. Pares. Dial. de Trad. p. 3. de cultu Sanct.*

Of the making, placing, and worshipping of Images.

The Images and pictures of Christ, the blessed Virgin, and Saints, may not onely for civill uses, but also for religious imployment, and helpes of pietie, be set up in Churches, Gagge page 318. that they may there stand, pro institutione radium, commonefactione historia, et excitatione devotionis, pag. 300. That they are Bookes for the simple and ignorant people, pag. 317. that Dulia may be given unto them, pag. 318. that the Church of Rome and we differ not therein, so practice exceed not doctrine, pag. 319. that Images
and

and Idols may be two things, pag. 318. To beginne with the last, Images and Idols are the same in signification: onely use hath made an Image not so offensive as an Idoll: we say not Christ is the Idoll of his Father, but his Image; man is made according to Gods Image, not Idoll: the reason is, because Idoll is restrained to religion, but Image is used more at large. Let them both have the same limitation, and Idoll and Image are both one. So that whether you say Mr. *Mountagues* Images or Idols, it matters not: In religion, wee count them both alike, all one to worship God in an Image or an Idoll. Let practice go, the Church of *Rome* teacheth Idolatrie both in *latria* & *dulia*: their worshippings of Saints and Angels, with their Images, is in their outward ceremonies, the same with their worship of Christ & the Crucifixe; they consecrate Temple to their honor, fall down before them, put up petitions to them: onely a nice distinction of *latria* and *dulia*, must helpe all. The truth is, our agreement in Doctrine, is in a full disagreement; first in the making of *allegoricall Images* of the blessed Trinity, which we abhorre: wherein *Papists* agree with *Pagans*, but not with us, *Hier. in Rom. 1.* The professors of naturall wisdom thought themselves wise in devising how to worship the invisible God, in visible Images: They held but one great God, and honoured others as his servants and officers, *Orig. cont. Cels. l. 8. Oros. Hist. l. 6. c. 1.* they conceived it impossible to paint the essence of the great God, *Cyrl. cont Iulian. l. 1. Minut. Felix in octav. apud Arnob. Clem. Alex. in protrept. Trismegistus, Senephon,*

Sum. par. 3. q. 25.

Art. 3.

phon, *Aristo Chivus*, *Antisthenes*, *Euripides*, *Plato*, &c. have spoken as well and wisely in this point, as the Fathers of the second *Nicene Councell*, and the great Doctor of the Schoole, *Thomas Aquinas*. And therefore wise Pagans, and learned Papists have fallen both upon the painting of the great GOD by knowne properties, and apparent effects. Pagans in one Idoll expressing his wisdom, in another, his power, &c. As Papists, the eternitie of the Father, in the mortality of an old man, a thing more sottish then heathen Idolatrie: more wisely have they painted the holy Ghost in the shape of a Dove, and they might expresse his presence and power in fiery cloven tongues; making examples of miracles, and painted instructions of the rarest actions. I come to the second thing, and that is, that Images may be placed in Temples: A thing I confesse lawfull, but dangerous, the perill is more then the Picture. *Salomons Temple* was adorned with Images: but those that were for religious imployment, were in the *holy of holies*, where never man entred, but the high Priest once a yeere: the inward Temple had Images of *Lyons*, *Bulls*, *Flowers*, *Palme trees*, but not the Images of *Abraham*, *Isaac*, *Iacob*, &c. and in this were the Priests exercised: but in the Court where the people worshipped, were no Images at all. *Tertul. Apolog. c. 16.* mentioneth out of *Cornelius Tacitus*, that *Pompey* viewing the secrets of the Iewish religion, found no Images at all in the Temple. King *Agrippa* dissuadeth *Caligula* from placing his Image in the Temple, because neither secretly nor openly, any Image was found in it. *Adrians Temples*

*Phil. de legat. ad
Caium.*

ples built for Christians, are distinguished from Pagans, because they had no Images in them. *Lamprid. in vita Adrian. Paulus Ricius* a learned Hebrew, and a Christian, said, *it was very expedient that Images should be removed out of Temples, quod multi Habreorum ea de causa revocentur à Christi confessione.* The *Eliberine Councell*, and act of *Epiphanius* is well knowne in this point. And Mr. Mountagu must know, that the *Homilie of the perill of Idolatrie*, by plaine arguments, bends it selfe against Images in Churches. It speakes *dogmatically*, and not *allegorically, rhetorically, popularly*, as Mr. Mountague fancieth, &c. well may he say, *they speake hardly, and stretch some things beyond the use and practise of the Church of England*; he meanes it of himselfe, who would faine bee our Pope, and make our Church hold what hee delivereth. The Article 35. makes them necessary for these times, and in this very point, who dare say they containe not wholesome doctrine? May be, hee thinkes in the extent, they condemne the Kings armes in Churches: but it is enough, Papists quarrell with us, that in place of Christs armes, we place the Kings, and *Lyons*, and *Liberts*, in stead of his Servants: (wise Heraulds, that give Christ and his Saints armes, without their leave.) *Salomon* if he were alive, should have his wisdom checked with these men: but let them and Mr. Mountagu know together, that therein our Church is more wise and religious in setting up the Kings armes in the Church, then a crucifixe, a picture of the blessed Virgin, &c. because hee is a Defender of that Faith and true worship, which by

such meanes is polluted, worshipping the one with *Latria*, and the other with *Dulia*.

De Civit. Dei,
l. 4. c. 31.

And so we come to the third point, the religious use of Images. This is more then civill use, a service done unto them is *dyduess* a faire entrance unto Popery. St. *Augustin* alleadgeth and alloweth a sentence out of *Varro* a Heathen, that religion is more purely and holily observed without Images. Pagans taught them to be Lay-mens bookes. *Athanat.* cont. Idol. to learne by them, not to beleeeve in them. Papists make them an heavenly shew in the Church; And in the absence of Christ and his servants make the Church in their Idols and Images like the Princes Court, wherein men reverence the chaire and Table of the King, as they doe his very person. A Court-like reason, as if Christ and his Saints kept magnificence and statelinesse upon earth. A honour in respect of State is done to the Chaire and Table as implements to set forth a Princes glory, but no man goes to Church to bow and bend to the Kings Armes: as if he kept Court in the Temple of God. Away then with your *Dulia* to Images and other fancies of your own, our Church is against you, and howsoever many things may seeme small, yet every haire hath a shadow, and these quirkes shew how you incline to popery.

Strange vertue in the Crosse.

Gan. 30.

Our Church hath fully and sufficiently explained the lawfull use of the Crosse, and restrained it to baptisme, abstaining from the common use of it
foully

foully abused by Papists. M. Mountagu over boldly affirmeth in the name of the Church of England, that we use signing with the signe of the crosse, both in the forehead and elsewhere, Gag. pa. 320. Elsewhere, is no where but in his braine. In baptisme we use it as our Ancients have done, for two ends; First, that we are not ashamed of our profession, or for any crosse or persecution that may befall us for Christs sake. Secondly, that we hope to be saved by him, whom Jewes and Gentiles have despised. And herein wee show our conformitie with the primative times, and iustly stop the slanderous mouthes of our adversaries: I confesse we cannot set any sessing or ratable fine upon mens censures and opinions; for that were, *poner puertas al campo*, to set up gates to shut in such a vast circuit, as is *Saltsburie-plaine*. Master Mountagu may run over without limits as farre as he list, and crosse himselfe as frequently as he pleaseth: but, if our predecessours (saith the Canon law) have done some things which at that time might be without fault, and afterwards be turned to error and superstition, wee are taught by Ezekias breaking the brazen Serpent, that posterity may abolish the same without delay, and with great authoritie, Gratian. d. 63. c. quia. Et de consecrat. d. 4. c. si quis. Scripture teacheth the same 2 King. 18. 4. and primative times have ratified it. Aug. de Civit. Dei, l. 10. c. 18. Concil. Elibert. C. 35. Conc. Carthag. 3. C. 30. Conc. Antisiodor. C. 3. so that I verily beleieve if the Fathers were alive at this day, they would bee more sparing in the use of the crosse, and approve the limited use of it by our Church against M. Mount-

Hospin. de brig.
templ. l. 2. c. 2.
Fulk. de success.
Eccle. cont. Stap.
pag. 445.

Appeale. p. 281.

ragues scandalous (if not superstitious) using of it : the practice of Papists is nothing with him : onely the opposition of Puritanes makes him furious in his practice, and most uncharitable in his censure, as if they hated the crosse of Christ, as desperately as the franticke Pagans. As good make a stone wall of mud, as seeke after any better name from him; my comfort is that my new fangled Model of Divinity (for so it pleaseth him to style it) hath that printed in the defence of the Crosse, that he might have read, though his reading is to censure that which was never written or printed by me.

But the worst peece of his writing is yet behind. Our Church hath only taught the Crosse to be significative : but he can tell us *some experimented effects of it, and sees not but in respect of the Puritanes to teach them better manners, some signes and wonders may be wrought by it, Gagg. pag. 321. Appeale 281. 282.* But for any thing the Church of England knowes in this case, these signes and wonders are onely to bee found in M. Mountagu, and they are so hidden from others, that they can cheeke no exorbitancy but his own. His craft to preserve his credit is rather an iniurie then an honor to the Fathers. *Iustin Martyr* against *Trypho* is abused by you, his words are *Κρυφαί συνήθειαι τῷ Θεῷ ἵνα τῷ στυγερῷ Χριστῇ*. *Tertullian* likewise, *Dimicaturi quandoq; adversus diabolum crucis quoq; erat habitus necessarius, per quam Iesus victoriam esset relaturus.* This is spoken of Iesus Christ, and not of Ioshua. I confesse indeed the Fathers conceived an allegory in that fight, *Exo. 17.* that *Moses* was a type of Christ,

Amalec

Amalec of the Devill, and *Ioshua* of the faithfull. As *Ioshua* fighting against *Amalec* prevailed not onely by his sword but by *Moses* prayer; and principally by the holding up of his hands, which they conceived, in the extension of them by *Aaron* on the one side, and *Hur* on the other, made a crosse: so the faithfull in fight against Satan, prevaile by him that had his hands stretched out upon the crosse. Not a passage in any of the Fathers, but still they explain their meaning, that it was Christ and faith in Christ, by which wonders and miracles were wrought in their daies. Christ beleevd on in the heart, uttered with the mouth, and declared by gesture did great things to convince the Pagans of his power. *Athan. de Incarn. Christi. Christum solummodo nominans, videbit per ipsum fugari &c.* Still Christ named and declared, disappointed magicke spels, brought witchcraft and forcerie to nothing, stopped the mouthes of Devills in Idols &c. And well might Christ then shew his power, because *eo nomine* hee was vilified by the Pagans, because they held him for a crucified God, for if profane sacriledge done to profane Idols in contempt of God and religion hath been strangely punished, how much more shall the vilifying of Christs death upon the Crosse, be revenged, when it is contemned for the instrument of it? But these things are ceased, and in the place of profane Pagans, are come superstitious and idolatrous Papists, magnifying the Crosse, if not above, yet equally with Christ himself. Now to quote Fathers & produce proofes for the power of the Crosse, and frequent

*Sen. de Remed.
fortuitorum.*

quest use of it, is rather to defend superstition, then oppose profanenesse; hearten Papists, then convince heathens. It is Idolatry now to put vertue in the crosse; superstition to use it more frequently then Papists, and scandall to weake consciences. *Puritanes* and *Pagans* are ill coupled by you, but to wound them with the name that thinke as reverently of the crosse as your selfe, is worst of all. *Malè de me loquuntur, sed mali; Moverer si de me Marcus Cato, si Lelius sapiens, si duo Scipiones ista loquerentur: nunc malis displicere, laudari est.* If the godly Fathers of the Church should speake thus, it might move an honest mind: but to be dispraised by *M. Mountagu* is no slander, his tongue feares no faces but his owne, which might blush for shame, if his conscience were not cauterized. For my own part, I shall wish my selfe no other advocate, nor him any other adversary then *St. Paul*, *Let your moderation be knowne unto all men, the Lord is at hand;* and thus much of his three impieties. I come now to his over-great and superabundant charitie.

Of Counsels of perfection.

In things indifferent, and *nudata circumstantiis*, the will in *actū imperato* commands, and *G O D S* word counselleth: but in *actū exercitatio*, or *actione vestita circumstantiis*, the will must obey, and Gods word command. That which in the generall is a Counsell, in the particular is a Precept: that which is done in point of Religion is commanded, that which is to be done, may be counselled: this hath an
indulgence

indulgence, that, conscience for a law; the which no sooner binds to the act, but some law of God takes hold of the obedience. *Act. 5. 4.* *Ananias and Sapphira* had power to sell, or not to sell their possession, their money was likewise free: but being once resolved to lay it downe at the Apostles feet, it is a sinne to keepe any part to themselves. Their election was free in the sale and price: but their action necessary in dealing uprightly with God. It was not the land, but their love that God respected; and if we must love God with the whol hart, then can we do no more in love then God commandeth, *Art. 14.* *All voluntary works besides, over and above Gods commandements, called works of supererogation, cannot be taught without arrogancie and impietie, &c.* The worke as well as the worth is condemned, and no obedience allowed *besides, over and above Gods Law.* Consultation is one thing, operation another: wee consult of the end and meanes, and having concluded of the best end and aptest meanes, we are commanded the prosecution, *Phil. 4. 8.* This is crossed by Mr. Mountagu, *Gagge, pag. 103.* *Appeale, pag. 214.* I will shew his errour in his first text, shamefully abused by him, *Matt. 19. 21.*

It is granted on all sides that Counsels are onely of things indifferent: but the text teacheth a thing most necessary. First, the yong mans question was of a thing most needfull, *v. 16.* Secondly, Christs answer is to the same purpose, *v. 17.* Thirdly, the reply was of some thing lacking, *vers. 20.* Fourthly, Christ tels him *one thing was lacking,*
D d d
Mark.

Mark. 10. 21. Luk. 18. 22. not to perfection of glory in heaven, but for entrance into that Kingdome; Fifthly, *sell all; Mat. 19. 21.* is a conviction of imperfect obedience, no condition of greater perfection then the Law, &c. The yong man held as he was taught, that the Law was fulfilled, if hee were actually no murtherer, adulterer, theefe, &c. never thinking of loving God more thē his wealth, or his owne civill honesty. Sixtly, Counsels are not for *Novices*, but *Perfectionists*, not for *new Disciples* but *old Schollers*; and therefore Christ in reason could not teach him Counsels, that had not yet learned the easiest precepts. Seventhly, the sorrow of the yong man might have beene mitigated, if this had been a counsell, because it was not the losse of heaven, but of some degree of glory in the violation of it. Eightly, the use Christ makes is plaine against a Counsell, *vers. 23. A rich man shall hardly enter into the Kingdome of God:* not hardly receive more glory, then others, but hardly enter with others. Ninthly, this amazed Christs disciples, *who then shall be saved?* Christ answers with an impossibility in respect of men, onely making it possible in respect of G O D. Lastly, Christ never taught greater perfection then his owne Law & Gospell. The Papists are noble Lads, that teach the perfection of a Monke to be a begger, and of a Bishop to be rich. The beggerly Monke is a state for the gaining of perfection: the Lordly Bishop a state of perfection already attained, *Bell. de Monach. c. 2.* the one vowes to be a begger, and the other breaks his vow to be rich. *Erasm. in Epist. Hier. ad Heliodor.*

dor. in Antidoto. O that the yong man had known this, then might he well have renounced the world to gaine it. Now come we to the precisest in the pack; *M. Mountagu* himselfe, who teacheth greater perfection in being a begger, then obeying Gods command. Why wilt not he sell all, and give it to the poore; that hee may bee more perfect then his brethren; when will he be so observant of his owne Counsels? so charitable in his glorious workes? I feare, he will sooner breake the negative of the highest God, *Thou shalt not covet, &c.* *Vis episcopare*, may have his *nolo*, but not his heart to denie it. Our answer is, that this precept was extraordinary, of a selling all & following Christ corporally as the rest of his Disciples did: but now there is no such command. *Abraham* was bidden sacrifice his sonne, but so are not all parents commanded. Secondly, I answer out of *Gulielmus de sancto Amore, Hospin. de arig. Monach. l. 6. c. 17. ex Antonio; Mandatum est ibi paupertatem habitualement non actualement flagitare Christum à nobis, non ut omnia abjiciamus quae habemus, sed ut cum confessio divini nominis & gloria Christi postulaverit, tum propter eum omnia deferere parati sumus, &c.* That which was required of him corporally, is required of all habitually and spiritually, that they bee ready in love an affection to leave all for Christ: Of this we are convicted in our consciences, and trust as soone to leave all for a sweet Saviour, as any *Armenian* in the packe. This I have said, because *Master Mountagu* calls for it, who himselfe for perfection sake is most bound to it. The third answer

Appeale, pag.
221.

Appeale pag.
221.

is common and good, that Christ tried the young mans obedience to the Law, by that counsell hee gave him.

Workes meritorious, ex condigno.

Good workes, and their rewards, are called Merits, but not *ex condigno*; they ought to have Mr. Mountagues conditions, Gagge 153. but that is nothing to the Merit of condignitie: the 12. and 13. Art. condemne all merit both of congruitie and condignitie: yet this man chatting with a Papist, yeelds Merit, and confutes it not. First then wee teach, (it may be against him, but sure I am, against Papists) that Meritorious workes must be done by our owne power. This the Fathers confirme, *Hilar. de Trin. l. 11. Bern. in Annunciat. Ser. 1. Orig. in Rom. c. 4. Aug. Epist. 105. 106. in Psal. 32. in Ioan. Tract. 35. in Psal. 43. in fine. Cypr. ad Quirin. l. 3. c. 5. Hier. ad Ctesiphont. Ber. in Cant. Ser. 5.* Man is the author, when God must bee the debtor, but man is the debtor, when God is the giver, and returns him nothing but his owne. Secondly, the thing done must be of counsell, not of command; obedience is due debt to the Law: but meritorious workes are at mans freedome, *Aug. de verb. Dom. Ser. 3. Ambr. in Luc. l. 8. c. 17.* Thirdly, the doer must profit the receiver with his owne, and not faile in any point of satisfaction, that may bee for the use and behoofe of him, *Aug. Enchir. c. 64.* Fourthly, as profitable to the receiver, so proportionable to the reward in value and worth, *Fulgent. ad Monim.*

Monim. l. 1. Bern. in Annunciat. Ser. 1. Macar. Hom. 15. these are not the conditions propounded by Mr. Mountagu; but others of his owne making, shewing plainly, that he had rather intangle his reader in Popish nets, then sincerely deliver his opinion against them. Vnder a tongue of waxe, hee carries an heart of Adamant; moulding fairely our tenets and theirs together, but breake him you cannot from leaning to the Popish side, *omnia tuta tenent*, which goe more safely to worke.

Of Limbus Patrum.

The Patriarkes and Prophets are beholding to Mr. Mountagu, for allowing them a better state and place of happinesse, then the Papists have done: onely he cannot abide to heare their soules should be in heaven before Christ came in the flesh. When their deliverance was, hee cannot tell, whether at Christs resurrection, or at his ascension: *Hee opened the Kingdome of heaven to all beleivers by his passion.* And being a royall King, it was fit hee should have many of his attendants goe before him. The King in his Progresse, is the first that moves, yet many goe before him: so my Faith is, that Patriarkes and Prophets went to heaven before Christ: yet in his power that wrought their deliverance from the beginning: hee that made them holy upon earth, made them happy in heaven. Heaven is the proper place of Angels and separated soules, and Paul knew no place of the spirits of just and perfect men, but with the company of innumerable Angels. Gag, pag. 277.
Appeale. p. 227.
Heb. 12. 22.

gels. Either the Patriarkes were in this congregati-
on, or they were excluded from the whole Church.
They had left the Church Militant, and therefore
if they were kept out of the Church triumphant,
they were wholly banished from the Catholike
Church, or else we shall have a triumphant Church
out of heaven: Thus he that condemnes others of
presumption, himselfe is most presumptuous. And
thus have I done with his errors against Faith and
Workes; I shall not need to instance in his errone-
ous Prayers, that is done already, I come to the Sa-
craments.

Sacramentall unction, Sacramentall orders.

If to yeeld the termes of Sacramentall unction,
be not too much, Gagge page 267. yet that is more
then the opinion, Doctrine, and practice of our
Church, to affirme that *interiour grace is given by
the imposition of hands in the Sacrament of holy or-
ders*, pag. 269. Appeale pag. 308. The memorable
words of our Saviour, we use, *receive the holy Ghost*:
that is, a ghostly and ministeriall power to remit
and retaine sinnes. To give the gifts of the holy
Ghost with sacred orders, was extraordinary.
Christ breathed when hee consecrated, as the au-
thor and inspirer of spirituall gifts: He never called
any, but he gave them the interiour grace: but his
Ministers are to impose hands as instruments of that
grace and calling. Papists wrong Christ in brea-
thing; and Separatists his servants, in denying the
forme, and teaching wee doe foolishly to bid men
receive

receive the holy Ghost. Mr. *Yates* and Mr. *Ward* have subscribed to the forme, and beleeve that the holy Ghost is conferred in holy orders, by Christ and his Apostles, both for gifts and calling. Such were their times, that it was needfull to give both : But the gifts were extraordinarily collated, and now are ceased : Men must now have gifts by study and industry before they bee consecrated ; and yet in consecration, they receive the holy Ghost, whether they have gifts or be without them. Ignorant Priests have as good a consecration as Mr. *Mountagu* ; they have a ghostly power to remit and retaine sinnes, as well as he : yet there is a fault in the ordainer, though there be no error in the orders. *Timothy* and his successors, are charged before God, the Lord Iesus Christ, and the elect Angels, to lay hands suddenly on no man : this they could not doe, if they had power to give internall grace, as well as externall orders. Often have wee beene Ignaroes with this learned Rabbi, and yet himselfe is ignorant, or at least wilfull, to know what the Church holdeth in holy orders. Hee had rather lash out with the Priests of *Rome*, then consent with the Priests of *England*. Mr. *Mason* in his learned book of the consecration of Bishops, hath disputed this point against the Romanists, proving that the words of S^t. *Iohn*, receive ye the holy Ghost, are not meant of interior grace, but an outward ghostly power, consisting in the ligation and absolution of sinners. Now this is alwaies given by the Bishop : but gifts must first be given, or else hee imposeth hands rashly. No Bishop prayes that his hands may inspire

I Tim. 4. 22.
Ioh. 20. 21, 22.

inspire grace, or that his praier may make in an instant, of ignorant men, learned Divines: but he praies that holy orders being given, the Priest may be sanctified and blessed in his calling, in the exercise of his gifts, &c. Yet further, this noble Clerke not knowing whether he should turne Papist or Protestant, first teacheth that Priests have not *onely power to pronounce, but to give remission of sinnes*, Appeale pag. 311. 312. then hee comes againe to contradict himselfe, Appeale pag. 318. The Priest in absolving, pronounceth the party penitent, absolved, and forgives not sinne. The former is his assertion, justified by the Doctrine and practice of the Church of *England*. The second is the phrase of the Ancients, &c. So that this man hath justified his Informers by the Fathers, and opposed himselfe and the Church of *England* to both. But the Church of *England* puts no such opposition upon her owne tenents. She teacheth that Ministers remit sinnes by declaring and pronouncing them to be remitted: which none can doe by commission but they. Shee is not so curious as to distinguish betwixt *remission of sinnes by a delegated power, and reconciling by the whole office and function of the Ministry*, Gagge 81. betwixt *a publike commission to pronounce pardon, and give pardon*, Gagge 78. what the man would have by these crotchets, I know not, hee hath said well, Appeale, page 318. *The Priests have delegated power, first to prepare men for pardon, as the waxe is chafed and prepared to receive the seale: then as publike officers and Heraulds, to pronounce them absolved, and to set as it were the seale of Gods love upon penitent*

penitent hearts, and in Christs name to pronounce the actually and really absolved. And I subscribe with him to this doctrine : but to wander into popish pudles of distinguishing betwixt declaring and forgiving, of a power judicall and ministeriall, I must let him runne alone.

Of Popery and Puritanisme in M. Mountagues Discipline.

The parts of penance, with the time, and selling of Gag. pag. 91.
pardons, are rather handled according to Popish canons, then our English Article 33. where there is nothing expressed, but the punishment and the pardon according to Gods word; lawfull excommunication, and publike reconciliation by a Iudge that hath authoritie thereunto, &c. I read nothing of measuring the time by *Quadragenas, Septenas, &c.* the right sorrow and contrition of the offender must lead the spirituall Iudge to reconciliation; *Synod. Cabilones. sub Carolo Can. 34. Non pensanda est pœnitentia quantitate temporis, sed ardore mentis. Can. 35. Multi quod sine dolore dicendum non est, in pœnitentia non tam peccati remissionem, quod temporis constituti expectant expletionem. Decret. par. 2. caus. 26 qu. 6. c. 12. Iulius, Deus inspector cordis, non temporis, C. 13. Celest. dict. 1. de pœnit. c. 84. &c.* A time for approbation of true contrition and unfained repentance is left to the Iudges discretion, and he may *humanius aliquid statuere, &c. Nicen. 1. Can. 11.*

His straine of Puritanisme on the other side is

Ecc

nota.

Tren. Hist. pag.
330.

notable and notorious. *The Corinthian* was restored without a bull, a Bishops seale, a Commissaries direction unto a Parson, he payed no rate, nor fees for restitution, or standing *rectus in Curia*. In the Councell of Trent, I have read a large discourse betwixt the Court Christian, and secular power; and how frō lamentation, 1 Cor. 5. 2. and 2 Cor. 12. 21. the Church of Rome in the Pope came to domination, even over secular power, and episcopall jurisdiction. M. Mountaign would not onely amend this exorbitancie: but reduce the Court Christian to a meere spirituall power: but I can hardly beleieve him. No doubt he lookes for a Bishopricke, the which if he can obtaine, I thinke he will not bee so precise, as to cast away his Bishops seale, or the rates and fees of his Court. He shall not then need to say, O ye Puritanes, *hye you hence to Amsterdam*: but (O my beloved brethren) come yee home to me and we will live in a pure Church together. Wee will none of these extorting Commissaries and Chancellors, none of these rates and fees: we will have every one stand *rectus in Curia* without this charge. But the man was not himselfe in this passion, forgive him; for hee never thought it. He hath told us and avowes it, that *he will not be a Papist in hast* (God grant it) *because he never was a Puritan in earnest or in jest*. In jest surely he was one, when he writ this passage; but I leave him to the worlds censure for Papist or Puritan, avowing a Papist to be the noblest Puritan.

of

Of some doubtfull, and senlelesse sentences.

1 *The written word is to bee relyed upon, Gagge, page 20. we must relye upon the Church and her Pastors, and not upon the written word onely, Gagge, page 13.*

2 *The Scripture hath more literall senses then one, Gagge, page 11.*

3 *A man in some time may keepe Gods Commandments in all particulars, and some particulars in all time, Gagge, page 122.*

4 *The Law was one word & not ten, Gag. pag. 117.*

5 *Concerning traditions our conclusion differreth not from Papists, Gagge, page 35.*

6 *A promise for comfort, and not for instruction, Gagge, page 43.*

7 *God made not man unto destruction: much lesse did he make him to destroy him.*

I might adde more but this enough.

The Authors Detestation of Mr. Mountagues factious Puritans, and his Protestation of his sincere affection to the Doctrine, and Discipline of the Church of England.

IF every *Aristarchus* may censure, or every *Gracchus* give sentence, what innocent man shall be able to avoide the scourge of the scornors tongue? Mr. *Mountagu*, spare's not well-disposed subjects, whose strength never consisted in the dis-joynted bones of disloyalty, strengthlesse sinewes of disobedience, or any bitter root of factious distemper. But in the strong arme of their allegiance, and humble submission to the pleasure of the greatest Maiesty, and his neere'st deputies. Neither Church nor State presumeth to judge the secrets of the heart, or condemne them for rebels, that religiously and dutifully conforme themselves to order and government: It is nothing with Mr. *Mountagu* to condemne them for Puritans and Schismatickes, that roundly conforme themselves to the discipline of the Church, because he supposeth they would winde in first with a forraign Doctrine, and then bring in a forraigne Discipline. Miserable man! that being perswaded his owne tenents are the Doctrines of the Church of England, would condemne all opposers of him, for Schismatickes, and Puritans, and secret defenders of the *Geneva discipline*, because they conceive an agreement in most points of doctrine. In the meane time, a Proctor of the forraigne Doctrine of *Arminius* and *Bertius*, condemned by our
late

I ecclesia non judicat de oculis: cum sit justius occulta de manifestis prejudicare, quam manifestis de oculis praedamnare. Tertul. in Apol. c. 3.

late Sovereigne of blessed memory, for blasphemy and heresie, shall in his owne conceit stand guiltlesse of that, which he unjustly censureth in others. Is Mr. Mountagu therefore a Schismaticke, and a Puritan; because he hath roundly subscribed to the discipline of our Church, that hee might winde in with the forraigne doctrine of *Arminius* and *Bertius*? I leave him to be his owne judge in his owne cause, or to take the judgement of as learned in the Church of *England* as himselfe, who have ever distinguished a Puritan from an Heretike, and have limited his tenents to points of discipline, and not condemned him under the heads of Doctrine.

Ad Card. Bell. Apologiam Responsio, cap. 5. pag. 123. Mihi ab exteriori regiminis forma, Puritani sunt, non autem à religione, quæ eadem et est, et esse potest, ubi facies regiminis externa, non eadem, cap. 8. pag. 211. Distinguit itidem inter res fidei, in quibus ne ij quidem hic, quos Puritanos appellat, (nisi plus etiam, quam Puritani sint) à nobis, nec nos ab ijs dissentimus; & disciplina res, quam aliam ab Ecclesia prisca forma commentii sunt: & potest in fidei confessionem subscribere, qui in disciplina forma secus sentiat, &c. Defensio Eccles. Anglic. cont. M. Anton. de Domin. D. Archiepisc. Spalat. injurias, cap. 33. pag. 203. 205. both these testimonies plainly shew, that Puritans have beene alwaies accounted opposers of the Churches government, and not her Doctrine. But Mr. Mountagu now measureth a Puritan, with Spalatois met-wand concerning Free-will: God the author of sinne: the good pleasure of God in damning many without cause: that Christ

died not for all : that hee under-went the paines of the damned : that Infants dying baptiz'd, may bee dam- ned, &c. These points are now his notes of tryall, to finde out our English Puritans, as if *Spalato* and he had conferred their notes together, and Mr. *Mountagu* had now set forth the second edition of a Puritans conviction; wherein I shall need to yeeld him no other answer, then that of *Doct̃or Cracanthorpe*, to these very heads objected by *Spalato*, *ibid. cap. 35. pag. 212. cap. 36. pag. 216. cap. 37. pag. 221. cap. 38. pag. 225. cap. 39. pag. 226. cap. 40. pag. 239.*

I know not what spirit hath transported him to condemne them for Puritans, that roundly conforme to the discipline of our Church, and hold no other Doctr̃ine then that which is warranted by men as free from Puritanisme as himselfe. But leaving him to powre out his invectives without cause, I come to joyne with him in detestation of such Puritans, as are maligners of the State, and Grandees of faction, which labour to draw Sovereignty into contempt, annihilate just lawes, taint superiour powers with disgracefull notes of persecution and tyranny : for although after long patience they smart by the hand of Iustice, rather over-seasoned with mercy, then affected with severity; yet they cry out of wrong, writing all royall favours in dust, and imaginary disgusts in marble. Oh that the sweet peace, and blessed truth we have so long injoyed, should ever have scene brought to light such monstrous miscreants of matchlesse mischief, as *Didoclavius, Philadelphian Ensebius, Anonymus,*

nymus, &c. These bold and bitter sonnes of *Bicri*, have undertaken to blow trumpets of rebellion, and being *Saints in shew*, but *Scythians in substance*, have like *Syrian wolves*, barked against the moone of the Church, because she borroweth from the great eye of heaven, (the Sunne of Righteousnesse) that light which dissipates the *Cimmerian darknesse* of this worlds night, in whose obscurity, they thirst to prey upon the innocency of unwary sheepe.

That furious and factious Separatist, which like a learned *Rabbin*, out of the *Sanhedrim* of his fiery braine, composed the *Speculum sacri belli*, the myrrour of the holy warre, hath taken in hand to force Church and State by his *Catilinarian glosses* to a mutinous Anarchie. And this he hath done with the fairest face of sad piety, & sterne mortification that possibly can be imagined. These are, and ever have beene branded as arch-policies to animate sedition, harden, and hearten vulgars to make *Religion* the author of *rebellion*, and themselves her deputies in execution. This run-agate from his calling, as if he were bitten with a mad dogge, is fallen into such a frenzie, that in a raging and raving stile, he spares not the fidelity and integrity of the greatest in the kingdome. To this devouring stomacke of ambition, and singularity, both *Majesty* and *Magistracy* are eye-sores. Marke his words. *A forme-changing Proteus, a trecherous Scianus, a time-serving Abiathar, a Statizing Achitophel, a calumniating Doeg, are the onely Councillers, &c.* But what is the reason that this fellow is thus tainted with the staggers in all his vitall bloud? Surely his reason follow-

followeth in these words : *But Constantine tryed his Courtiers fidelity to him by their piety towards God : but now a man truly religious, is thought unfittest for State-affaires, because they cannot say, he is an honest man, but with this conditionall, if he were not a ranke Puritan.* Here is a Rake-shame indeed, whose railing Rhetorike rather deserues a Pillory then a Pen, the examination of a Whip, then of a Reply. Here might Mr. *Mountagu* have spent his spleene, and spared loyall subjects.

They that thus digge in the barren, desolate, and unfruitfull quarry of faction and diuision, cannot but raise up many unserviceable stones and beggarly rubbidge of scandall and offence. But I professe I stand amazed to consider how Mr. *Mountagu* lasheth his Puritan, free from these attainders, onely upon suspicion, they are such in heart. Alas, weake man, will he be as wise as God ? Knowes he not that Hypocrisie is the best sinne to be censured of men, but the worst to be judged of God ? Hee confesseth, that Puritans doe well, as farre as hee can judge of them, but hee will draw a furrow beyond the Moone, and plow upon the consciences of men (may be) as sincere as himselfe. I could wish with all my heart, that this offensive name of a Puritan, wandring at large, might have some Statute passe upon it, both to define it, & punish it: for certainly Satan gaines much by the free use of it. Let that *Leiden Quacksalver*, that of a Minister, turned Doctor of Physicke, give this troublesome receit to his squint-eyed followers; but let us that professe the same Religion, and live under the same govern-

government, use our brethren more charitably.

Blessed be God that hath given to his Majesty a strong arme to cast out from his people every such roote and branch that bringeth forth such wormewood and gall. And blessed be God, that the State hath law in her owne hands, as a bridle to breake, and curbe all such unruly Colts. But what cursed and crooked hearts have they, that knowing these Puritans to bee offensive to the State, would challenge others for the name, that they might turne the edge of Authority upon them, and worke them into the same disgrace with these notorious offenders. I would to God the bad example of these Separatists, might be a warning to others to take heed how they saile by the same point of the Compasse, that directeth their course by these rockes of division, and sinking shallowes of disloyalty, whereupon many divided from the Church of *Great Britaine*, are already miserably ship-broken, and it is to be feared, that others yet tossed with the like schismaticall stormes, are in danger to be cast upon the same coast. It were well if wee could learne, that Religion challengeth no other place in the State, then to be a *setler*, no *stickler*: Knowing, that the bonds of Christian unity are so to be maintained, that the bonds of civill society be no waies dissolved. The obligation that wee owe to the peace of the Church and State, must binde us all to our good behaviour; seeing it flourisheth in nothing more, then in the mutuall and chaste amplexures, wherewith *Religion*, *Iustice*, and *Order* imbrace each other.

Fff

Mr.

And in his Ap-
peale, he puts
these titles up-
on his Infor-
mers, Clamo-
rous Promo-
ters, pag. 88.
These pure
ones, 129.
Juggling com-
panions, 184.
Liars against
their owne
knowledge, 191.
Singular Illu-
minates, 252.
Sir Carnifex,
285.
Punie Divines,
191.
Puritans in
Faction, 308.

Cypr. Epi. 1. 55.
or, 1. 1. Ep. 3.

Mat. 12. 10.

Mr. Mountaga would prove himself a true friend to our Church, and foe to Rome, because hee hath so handled them, as few have beside him, in so exasperating a stile. As for example; In his Gagge, having met with a Rake-shame (as hee saith) hee heapes upon him these unseemely names, as Foole, Goose, Cockes-combe, Liar, Animall, Asse, Horse, blinde Buzzard: poore Woodcocke, Catholike Cockis-combe, looke-like a Goose, Catholike-knave, &c. Did ever any man thus defend the Church of England? What if Papists have not contained their Pens in patience? Is there no other way for sober and moderate mindes to speake for the truth, then by this unsavory and unsanctified language? *Spiritus Dei nec est mendax, nec mordax*. Divine truth will not issue forth, or be brought to light, by the heate & humour of contention. God is not to be found in the raging fire of opposition, turbulent tempests, and whirlwinds of contradiction, thundering & threatening earth- quakes of tumultuary motions: but his blessed Spirit is in the sweet breath, soft voice, & still calme of truth and love. *It is the fashion of those* (saith Cyprian) *whose breasts the Devill inhabiteth, to testifie their venomous rancour, with a furious voice, where quicksilver is ingredient, the fire of contention will prove unquenchable. Such treaties are extrema, non media, fitter to encrease malice, then prevent mischief. He that loves to lay the foundation with fire-workes, must look in the end to be blown up himselfe. But let us learne of our blessed Saviour, when we are reviled, not to revile againe; but to answer with words of wisdom, with sound matter,*

ter, and moderation : Ever remembering that no adversary (suppose the Devill himselfe) is to bee answered by affection or passion, but by sound proofes of reason and Religion. Let wisdom bee the sacred worker of all things, and modest carriage, one of her chiefe effects, and then shall we be sure, that *though Heretikes arise not from their filth, yet the* Bern. *Church will be confirmed in the Faith.* Reasonlesse railing against the truth, prevailes as much, as if a man would goe about to blow away Lightning, with the winde of his hat. An advised *Fabius* is as much to be feared, as a fighting *Marcellus*. And we have many in the Church of *England*, that have given *Rome* as right-downe blowes, as *Mr. Mountagu*, and yet have not beene so loud in words. I beleeve, he might have done the Church of God as much service in silence, as now hee hath done with all his exclamations. *Demosthenes* had as much for holding his peace, as *Eschines* for pleading; and so *Mr. Mountagu* might have retained his fee with as good credit, as now hee hath done in wronging the truth of our Church by his words, and *Arminian* falsehoods.

And before I conclude, seeing it is granted to every man to speake in the defence of his owne innocency publikely questioned, and wrongfully slandered; I solemnly protest before God, and this whole Kingdome, that as I have subscribed with my hand, so I subscribe with my heart, to the Doctrine and Discipline of the Church of *England*. Neither am I without all testimony of my sincerity herein, seeing I have Preached in defence of the

government, I have written for it, and am written against by others, and it is my daily practice, &c. I could bring divers testimonies of them, that have reaped benefit by my labours therein, either for reformation or confirmation: some ready to separate, others scrupulous to kneele at the Lords Table, were by private conference and publike preaching, wonne to a conscionable conforming of themselves to the Church. Kneeling without scruple, and submitting themselves to that order of the Church, which once through their owne weaknesse, did offend their consciences. And for this I appeale to the whole City of *Norwich*. If I have dissembled in that which I taught, God will judge me, before whom, and this whole Kingdome I have protested my sincerity. But modesty makes me forbear, though publike injury call upon me to speake more largely in my own cause. I hope they that love me least, will doe mee so much right, as to speake the truth, and for the suspicious, I trust their charity will not be so cruell, to condemne the heart, where they have no cause to condemne the practice. I challenge Mr. *Mountagu* and all his Informers to make good against me this accusation, that *I have*

Appeale, pag. 3 *beene a Grandee of faction, as great and turbulent, as most be in the Diocesse of Norwich*. I dare tell him, he Cousoneth himself with his Information. And if this be his triumphant Chariot, to insult against me, I will not sticke to say to him, as *Catulus* said to insulting *Nanius*, *what a deale of dung doth this cart carry?* In the meane time, I crave the benefit of an ordinary Canon, *Cause 2. qu. 1. c. 10. Nicholaus, — Restituendus — qui nec confessus nec convictus.*

FINIS.

An advertisement to the Reader.

It is now two yeeres agoe since I subscribed the Petition following, and almost a yeere agoe since I answered this Appleale. At which time I laboured for a copy of the Petition, to have placed it in the frontispice of my Booke; that it might as well appeare in the affirmative what I did, as in the negative what I did not. His owne errors, and not others Articles against him, were the things that moved me to subscribe the Petition. This is all which I have done, and all that I am bound to defend. The just defence whereof laid downe in my answer, together with the Petition it selfe, at last obtained, and here inserted, I submit to the view and censure of the judicious and indifferent Reader. For the Articles, hee must finde the right Author, or bee himselfe, the unjust Informer. My answer like Zarah, hath need of some red thread for being so long delayed in the birth. It put forth the hand about a yeere agoe, and was no fault of mine that it appeared no sooner in my defence.

Gen. 38. 29.

*To the Honourable Assembly of the
Commons House of Parliament.*

IT is apparent unto the world, how the erroneous and dangerous opinions of *Arminius* and his Sectaries have infested, and had brought into great perill the States of the united Provinces, if the Kings Majesty by his gracious care, power, piety, and providence, had not helped to quench that fire. Notwithstanding, this dangerous doctrine, and other erroneous opinions, hath of late beene hatched, and now begins to bee more boldly maintained by some Divines of this our Kingdome; especially by one *Mr. Richard Montagu*, who hath published a Booke with shew of license, by authority, full fraught with these opinions, tending to the great danger and disturbance of the true Religion professed, and established within this Realme.

May it therefore please this Most Honourable Assembly, out of their zeale to Gods truth, & care of the peace and welfare of the Church and Commonwealth, to take into their grave and godly considerations, the representing unto his Majesty, these greatly growing evils, that through his Princely authority, these sparkles of erroneous Doctrine may timely be put out, and such order be taken with the Authors, that their infectious and corrupt Doctrine may spread it selfe no further, and we may be freed from the perill, that in other places they have produced.

FINIS.



